If in these varied Flowers of literature selected from favorite Authors, there be interspersed a few exotics you may trace their genus in a Parents Heart.

Published March 1. 1813. by T. Cadell & W. Davies, Strand, London.

A FATHER'S LEISURE HOURS,

INSCRIBED

TO HIS CHILDREN;

PRINCIPALLY INTENDED TO ARREST THE ATTENTION

TO

RELIGIOUS AND SOCIAL DUTIES.

My humble pen would trace the path of truth;
Point out religion as the guide to youth;
Instill those precepts social laws demand,
And vest in reason the supreme command;
Teach to despise whate'er degrades mankind,
And shew life's real value in the mind.

London:

PRINTED FOR T. CADELL AND W. DAVIES, STRAND;

BY J. M'CREERY, BLACK-HORSE-COURT.

1815.

ADVERTISEMENT.

THE Author's opportunities of leisure have been devoted to one of the primary considerations of a Parent, the intellectual improvement of his children.

When the dawn of reason gleamed to reflection, and the mental energies widened in their sphere to the powers of discrimination; he adopted this mode of composition, with a view to attract the attention to those precepts he was peculiarly solicitous to impress.

It was not, originally, the Author's intention that this Volume should pass beyond his domestic circle; and it is now only at the suggestion of friends, that he presumes to submit it to the Public Notice.

March, 1815.

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A FATHER'S LEISURE HOURS.

ARGUMENT.

BE not prone to argument; but if you enter the lists, let your object be truth, not victory.

ANTIQUITY.

Antiquity has its value; but it is miserable enthusiasm to stamp a high estimation upon a thing despicable in itself, merely because it was dug out of Adrian's garden: enthusiasm is an eclipse of the reason; and affectation, always ridiculous, is never more so than in the assumption of taste: there

is a mean between the extremes of enthusiasm and insensibility, which, justly poised, will balance proper discrimination. Without ardour, the works of the ancients would remain unexplored, and many beautiful models would be lost to posterity; but it is essential there should be some phlegm to check and restrain this impulse, or, as nature in a foggy atmosphere, objects will be confused, and trifles become magnified beyond their due proportion.

ADVICE.

Be not too hasty in your choice of companions, nor captivated with outward appearances, or smooth, flattering speeches; act always upon the reserve before a stranger; sift him, and canvass him well, before you take him into your friendship. Preserve a secret when intrusted to you, though even of the most trifling consequence, accustom

yourself to it; for those, who betray their friends, deserve to be betrayed. Be very slow to give offence; but when really injured, act with fortitude—Be ready to forgive, and endeavour to forget the errors of others.—Be rather prone to praise than censure;—be warm on a person's virtues, and silent upon his follies; tell the truth upon all occasions. Fallacious equivocations are stabs to character.—Observe the medium between penury and profuseness, and shun gaming as a sunken rock.—These paths lead to a steep ascent, but when you have gained the summit, you will look down with pleasure on your conquest, finding yourself a comfort to your relations, the delight of your friends, and an ornament to society. Applaud the sensible whenever and wherever you meet them, and despise the dissolute and abandoned.

Ambition,

A Quality essential.

Although imitation is one of the great instruments used by Providence in bringing our nature towards its perfection; yet, if men gave themselves up to imitation entirely, and each followed the other, and so on in an eternal circle, it is easy to see there never would be any improvement among them. Men, under such copying, must remain as brutes; the same at the end as they are at this day, and that they were at the beginning of the world.

To prevent this, God has implanted in man a sense of ambition, and a satisfaction arising from the contemplation of excelling his fellows, in something deemed valuable among them.

The Philippics of poetry, misan-

thropy, disappointment, and prejudice, may declaim against ambition; but it is the province of philosophy in its survey of truth, to separate objects, and not to confound the abuse with the utility.

Ambition is a positive essential to the body politic, it urges to excel; and this propensity hath winged the soul to its loftiest flights, and widened the horizon of the human intellect;—it hath opened to the view a new world in science; and by augmenting conquests in literature, enlarged the empire of reason. Without a desire to excel, Europeans would, in knowledge, have remained stationary: similar to some of the casts in the oriental world, they would have continued in servile imitation, the mere speaking automatons of their earliest progenitors.

ASSUMPTION.

When we ascribe to ourselves that which is the due of others, we should be reminded of the fly on the cart-wheel; see, said he, what a dust I make: or, of the pismire, on the horn of the ox; who, being questioned as to the business he was engaged in, replied, he was going to plough.

ASTONISH AND AMUSE.

What amuses ordinarily, interests us more than what astonishes. We see sometimes with satisfaction the elephant and the rhinoceros, they are monsters of their day; but we are better entertained with the pleasant tricks of more common animals.

ACTIONS,
Important.

Generally it is good to commit all

important actions to Argus, with an hundred eyes; and the ends of them to Briareus, with an hundred hands;—first to watch, then to speed.

Arithmetical Sentiment.

Friendship doubles all our pleasures, and divides all our pains.

Applause,

Like the Sanctions of Religion.

A desire of applause, and a sense of shame, are like the sanctions of religion, useful and necessary incentives to virtue.

Appearances.

Appearances are aptly compared to Cypress trees, which are tall and fair, but bear no fruit: in our general communication, we must not take all for doves, that say, peace be unto you.

AFFECTATION.

Among the number of human weaknesses, affectation stands paramount: it is the climax—the very Alps of Folly: for, if the affectation be science, or the robust qualities; the society of the scientific, or the hour of danger, proclaim the imposture; and, if the falsification be the finer feelings, the mask is removed when the natural character is excited. Rochefoucault, in his Maxims, says very justly:—

We had better appear to be what we are, than affect to be what we are not.

We are never made so ridiculous by the qualities we have, as by those we affect to have.

Alms.

In Italy, the ordinary mode of asking alms, is, do good for your own sake.

Audi alteram Partem.

The ear is the first door to lies, and the second to truth. Condemn none by hearsay; for the *audi alteram partem* is but common equity. Hear all, and then let Justice hold the scale; and remember that tittle-tattle backbiting is the offspring of Satan, being founded upon malevolence.

Applause,
Its Standard.

The standard of our applause must be the sympathy or approbation of the motive. We do not sympathize with the gratitude of a person, unless our minds correspond with the motive of the benefactor.

Appeal.

A right, founded totally upon power, is questionable at the tribunal of equity. Ever remember, when we can grant, or withhold, that the appeal is not to the authority, but to the conscience.

Access,
Easy to obtain.

There are few doors through which liberality and good-humour will not find their way.

Abilities.

Next to doing things which deserve to be written, there is nothing that gains a person more credit, than to write things which deserve to be read.

Affairs,
How to Act.

Concern not yourself with the affairs

of others, and never reveal your own, where the importance of the occasion doth not make such a confidence indispensable.

Abilities
With Profligate Conduct.

Great mental powers are sometimes found in unison with very profligate conduct: this heterogeneous compound, of knowing what is right, and practising what is wrong, arises from a laxity in religion; which, as the main spring of all virtue, is the point upon which movements must revolve, to preserve any thing like order and regularity.

In estimating persons, the attention should be more fixed upon the conduct than the talents; for of what utility or import are the faculties of the soul, and the immense powers of reason, if they do not tend to the improvement

of our nature; and by an insight into our relative and social duties, enable us to augment the general stock of human happiness. Great abilities with vicious habits, are as arms in the hands of a madman; the very certain means, by misuse and misapplication, of extending mischief and injury to those who have the misfortune to pass within their reach.—Avoid the false glare which dazzles and confounds, and learn to discriminate wisely by a steady contemplation, holding the mirror, and reflecting objects as they should be discerned in their real and just proportions.—Give to merit what is merit's due; cherish virtue even in its most homely garb: and be assured of the solidity of this truth; that as abilities shed lustre, when they receive their stimulus from virtuous principles, so they only add to the darkness of those proceedings which issue from a corrupt heart.

AVARICE.

Avarice over-rates the difference between poverty and riches; it steels the heart against every virtue; and debases reason, by transforming into a positive good, that which is but the means of being so.

The prodigal is said to rob his heirs, and the miser himself; but the miser's robbery is in a most aggravated compound; since he not only robs himself of every rational comfort in this mortal scene, but in eternity of his soul's beatitude;—for, lacking charity, is renouncing salvation.

A miser is a pagan—he has erected his golden Moloch; and bigotted to an unity of principle, prostrates all his oblations at the shrine of his idolatry.

The sacred writings declare that we cannot serve God and Mammon; and that it is easier for a camel to go through the eye of a needle, than a rich man to enter into the kingdom of God.—Not because he is a rich man; for immense riches, and the most exalted benevolence, may be in unison; but because, in the concentration of his wealth, he has steeled his heart against the sympathy of every humane feeling, and substituted the grasp of possession, for the luxury of philanthropy.

Affliction
Alone proves Fortitude.

He that traverses the lists without an adversary, may receive the reward of victory, but he has no pretensions to the honour; and that goodness of heart, which abides the test of misfortune, gives the strongest manifestations of Fortitude.

Arrogance.

Gentle and complaisant manners, and a conduct free from pretensions and arrogance, are sure to be allowed much more consequence than they give up; for the mind of man in every situation naturally revolts against the demands of pride and insolence, but willingly shews respect where the manners prove the claim to it, and not the look or tone of assumption.

Action.

Instinct and reason are the two faculties from whence all actions proceed:—instinct, a quality we have in common with the brute creation, is the source of those passions, desires, and sensual appetites, to which it is the province of reason to prescribe limits. The mind, as the body, requires nursing, and the infant at birth is not more

feeble in corporeal functions, than the soul when devoid of knowledge: experience is the mental nurse, and those, who disregard her authority, will verify, that to walk upon a precipice, is but to court destruction.

BENEVOLENCE.

The benevolent heart is the citizen of every country; like the sun in the centre of the universal system, it beams with genial warmth throughout the creation: as the good Samaritan, it pours in the balm of comfort to the afflicted; and, out of the immediate focus of dear relations and friends, annihilates distinctions when they militate against humanity.

Parent, Friend, Neighbour, first he will embrace;
His Country next, and next all Human race.

And if there exist such a being, whose leprous bosom does not participate in kind feeling to the miseries, misfortunes, and sorrows of his fellow-creatures, let him recollect that the hour of retribution will come, when, as the King in Scripture, he may see Lazarus.

BENEVOLENT ACTION.

Oh benevolence! refreshing as the dew-drops from Heaven, is the conscious delight of a good action: such feelings, as, when the recording angel will stand before us in the awful day of retribution, will plead in our behalf for mercy, from our great and eternal benefactor.

Business.

He has made a great progress in business that has thought of it well before-hand.—Some do first, and think afterwards.—We should, in our transactions in business, seize the proper moment, and neither be slow or precipitate.—Ganganelli, Pope Clement XIV. being solicited to hasten some operation, wrote thus to Cardinal Stoppani:— I mistrust my vivacity; and, therefore, I shall not answer till the end of a week, concerning what your eminency requires of me: our imagination is often our greatest enemy; I am striving to weary mine before I act.—Business, like fruit, hath its time of maturity, and we should never think of despatching it when it is only half ripe.

Basis,
To abridge Attainment.

It will materially abridge the attainment of truth, by considering the basis upon which the argument rests:—thus Newton's discovery, that all bodies gravitate to their centre, may be considered as the basis of natural philosophy:—thus the loving our neighbour as ourselves, as a rule commanded by the blessed Saviour, may be considered as the basis of Christian charity.

Books of Imagination.

The danger of reading books wholly addressed to the imagination, is, that they pervert the taste, and excite restlessness, and aversion to the perusal of any serious work, however useful and beneficial. Persons of this vitiated palate, resemble those who are accustomed to a high seasoned diet: their appetite

is so pampered by stimulants, that all relish is gone for what is plain, however wholesome and nutritive.

Beauty,

Its Description.

Descriptions of beauty are generally drawn by an over-heated imagination, which only serves to make the partiality of the painter the more ridiculous.

Bargain,

With certain Advantage.

He who has refused to be a villain, and has preferred death to a base action, has been a gainer by the bargain.

Books and Society.

The knowledge we derive from books will not totally regulate our intercourse with society—the society in which we form a part must be contemplated. Books point out various thoughts which

might not occur—the precision of those thoughts must be the result of observation.

Beauties of the Soul.

The beauties of the soul are alone worthy of contemplation; external qualifications, as personal beauty and superficial accomplishments, being frequently the source and origin of misfortune and degradation.

Beauty,
By Comparison.

There is nothing beautiful but by comparison; if every thing were equally magnificent, the eye would soon be fatigued by continued admiration. Nature varies her objects so as never to fatigue the sight: the richest meadows are found in the neighbourhood of the simplest valleys, and frequently a charming river at the side of a gloomy hill.

Benevolence,
Like Attraction.

It was wisely ordained by Nature, that, whereas, if our benevolence should be equally strong to all mankind alike, it would be lost in a multiplicity of objects, and distracted in its choice; therefore our benevolence should be strongest where there were the closest ties of relation. Our benevolence is like attraction, which increases as the distances diminish; and then operates most powerfully when bodies make the nearest approaches to one another. It is the voice of nature which calls within us, and reason seconds the call; when all other circumstances are equal, to love our near relations better than our neighbours, and our neighbours better than mere strangers.

CALUMNY.

A DISPOSITION to calumny is too bad a thing, to be the only bad thing in us. A vice of that distinction cannot be without a large retinue.

CONSEQUENCES,
Immediate and remote.

Wisdom, with Argus eyes, calculates not solely upon the present, but the remote consequences of action; whilst ignorance, with a vision monocular, views objects transiently, and acting in haste, lays a lasting foundation for misery and repentance.

CREDITORS.

Never be in debt:—creditors are a superstitious sect, and are very formal to particular dates and times. The

French have a humorous proverb for a Creditor:—

Laid comme un créancier—Ugly as a creditor.

Censure and Backbiting.

Of these bad propensities, censure is the most preferable, since that is founded upon indifference, whereas backbiting hath its origin in malice.

Charity.

Its Quantum to give.

To mensurate the quantum we ought to apply in donation, we ought to follow the rule prescribed in all doubtful cases; i. e. to choose that part which is the least dangerous. Example:—As in the gratification then, of eating and drinking, we should rather take too little, than too much of our liberty, for fear of being betrayed into intemperance; so

in the exercise of charity, we should rather exceed, than fall short, for fear of incurring the guilt of uncharitableness.

CUNNING.

Nothing appears so low and mean as lying, subterfuge, and dissimulation; and it is observed, that weak animals endeavour to supply, by craft, the defects of strength which nature has denied them.

CHARACTER.

Character is derived from a Greek word signifying impression and graving: —The impressions fixed on our mind by education, form our character; and those whose education has been neglected, are without what constitutes character, i. e. fixed impressed principles. Such persons act under the momentary impulse of the passions, and their con-

duct, like a hurricane, without assignable cause, is turbulent and inconstant; sometimes softening into apparent sincerity, and then suddenly whirling under the dominion of anger and caprice.

Commendation.

He who commends every one, in effect commends no one at all; as an undistinguishing praise confounds character, as much as an undistinguishing censure. Just as so much light has the same effect as so much darkness, we see nothing as it really is;—by throwing an undistinguished glare of praise on every object, we perceive no object at all in its just and genuine light.

Character,

To claim in Society.

Witty with wisdom, eloquent with sense;
Polite with ease, and free without offence.

Cruelty.

Divine Providence has given us power over the inferior animal creation to minister to our necessities, but such delegated power is not to be exercised in the wantonness of destruction; for in the extinction of life it should be remembered, that the poor Beetle in corporeal sufferance, feels a pang as great as when a Giant dies.

Mercy is an attribute of God himself, and mortals imitate a part of his perfections when pity's dictates guide the feeling heart.

Chronological Data.

The true end of lessons is not to imprint upon the pupil's memory the data of the ruin of Carthage, but the manners of Hannibal and Scipio; not the place where Marcellus died, but why it

was unworthy of his duty, that he should die there.

La Mémoire surchagée est exaucée; ainsi celui qui a la tête remplie des noms et des dates, n'a pas le magazin pour composer des images: les hommes occupés de calcul, ou des affaires épineuses, ont ordinairement l'imagination stérile.

CHARACTER,
Pardonable in Singularities.

We do not lose the sun in its spots, nor a beautiful face in a few freckles; neither is a grand character to be absorbed in a few harmless singularities.

CREDULITY AND SCEPTICISM.

Credulity and Scepticism are the extremities of a line in which true knowledge is placed.—By believing indiscriminately, the mind lies open to re

ceive the grossest and most dangerous errors; by indiscriminate doubt, to reject the most important truths;—to find the mean between these is the business of reason, which it seldom fails in, when permitted to seek for it without prejudice.

Ceremonies.

The robe of folly is wrought with small stitches—it is good so to behave ourselves as to gain respect; but it is ridiculous to pass for a great master of ceremonies. A man without complaisance ought to have a great deal of merit in the room of it:—Courtesy is neither to be affected or slighted; he shall never gain the character of an able man, who sticks too much to formalities.

Custom.

Plato having reproved a boy for playing with nuts, the child answered, you blame me for a trifle; Plato replied,

custom is not such a trifle—the greatest vices are frequently derived from the impressions made in our infant years.—When the people of Crete had a mind to curse any one, they prayed the Gods to engage him in some evil habit—Shakspeare, our immortal bard, thus expresses himself upon use:—Refrain, and that shall lend a kind of easiness to the next abstinence, the next more easy; for use can almost change the stamp of nature, and master even the devil himself, or throw him out with wondrous potency.

CALUMNY,
To repress it.

The art of repressing calumny is not to mind it; to answer it, is to do prejudice to one's self; to be offended, is to discredit one's self, and to give envy a cause of satisfaction.

Consideration,
Anterior to Action.

Consider well, weigh strictly right and wrong,
Resolve not quick, but when resolved be strong.

Compliment.

Those who are peculiarly given to compliment, you will receive with great civility, but great incredulity; repay them with their own coin, compliment, but bestow not upon them your confidence.

Confession of Error.

We should never be ashamed of owning ourselves in error, since such a confession proves simply that we are wiser to day than we were yesterday.

Conscience,
To a good Mind.

A generous mind, betrayed into a fault,
No witness wants but self-condemning thought.

Character,
Its Value.

The consciousness of acting right, alone gives consistency and value to character.

Charity,
To begin.

After the stream of charity has watered our own garden, we ought not to confine it there, but let it flow abroad to enrich the neighbouring soil, and to dispense plenty and fruitfulness to all around. Imaginary wants are boundless; and charity would never begin, if it be postponed till these have an end.

Canon of Reason.

Man should be taught by the canon of reason, to reverence his own superior character, and not to degrade himself into nature's subordinate.

Contention.

Easily, and from the smallest chink, are the bitter waters of strife let forth; their course however is not to be foreseen; but he seldom fails of suffering most from their poisonous effects, who first allowed them to flow.

Celestial Communication.

If God manifested his designs here to us below,—if the mysteries, which astonish and confound us, were laid open to our view,—we should have that intuitive sight, which would totally change the present system of things, by rendering death unnecessary.

Charity,
Active without Donation.

Charity may be active without donation; for a mind, beaming with every sentiment which does honour to human

nature, may, in the gifts of fortune, be so limited, as to be incompetent to extend active goodness by pecuniary aid; yet, by the powers of superior intellect, it may be actively good, and perform the works of the Divinity: by assisting with advice,—by reconciling differences, —by discouraging and remonstrating with the vicious,—and by pourtraying to weaker minds the vicissitudes of our instable lot, the duties we owe to God, and the quiescence and fortitude we are bound to manifest to his divine will.

CHARITY,
Sometimes Violent.

Charity, the inseparable companion of truth, does not always speak the most pleasing language; but many people are deceived upon this subject, imagining that it ought always to be gentle, and always complying: whereas, in that case, it would resemble flattery;—there

are circumstances when charity flames, thunders, and lightens.

Confidence.

Give your ear to many, but not your voice; for if you be erroneous in your selection of friends, and repose your confidence with indiscretion, you furnish weapons that may be ultimately used to the detriment of your happiness and fortune.

Character,

To be wished.

O, could I flow like thee, and make thy stream
My bright example, as it is my theme!
Though deep, yet clear; tho' silent, yet not dull:
Strong, without rage; without o'erflowing, full.

Composition.

In composition, as in dialect, endeavour to be perspicuous and laconic: aim at expressing what you have to write or speak, in the smallest com-

pass by which you can fully convey your meaning: and if you have recourse to allegory, and illustrate by trope and figure, remember that fancy should be but the border of the painting, not the body of the discourse. Composition must be judiciously intermingled with flowers and fruits, to render it an acceptable present to persons of taste.

Cas de Reprocher.

Il est permis de reprocher un homme quand ses mœurs et sa pratique démente la doctrine qu'il enseigne: c'est dans ces occasions qu'on est permis de manquer à la charité, qui nous instruit de cacher les fautes de nos frères.

Cooks,
The Best.

Ada, a queen, sending to Leonidas, the Spartan hero, some meats, exqui-

sitely dressed, he replied, that his cooks were temperance and exercise.

DONATION,

To be regulated.

DONATIONS should be regulated by the laws of justice and prudence.

In giving largely, we should possess a free agency, which implies a freedom from debt; for, without such freedom, we give away the property of others, and aggravate the injury by a breach of confidence. It is a maxim in morals, not to do evil that good may come; and we possess no right to sacrifice justice at the shrine of sympathy. Beneficence,

noble as a duty, when we do not injure others, or materially affect ourselves, is but an amiable weakness, when it violates that moral doctrine by which we are taught to render every one his due.

Discernment.

The bee goes immediately to the sweetest flower, that he may suck from thence wherewithal to make his honey; and the wasp to the bitterest, to furnish himself with poison: it is the same thing in discernments; the one sticks to the best, and the other goes to the worst.

Deliver us from Evil.

Particularities to be avoided.

From evil in general, without specifying or particularising what is evil; but leaving it to Him whose unerring wisdom can only determine in all cases what is evil for us, and whose unbounded good-

ness will grant whatever is good for us, upon our serious, constant, and affectionate prayers to Him. We should avoid particularities in prayer: we may pray indeed for spiritual blessings, and eternal happiness, without reserve; but we ought to pray for temporal blessings under certain restrictions—for just as much fortune and health as is convenient for us: upon the whole of things, submitting ourselves totally to his holy will and power. To these excellent remarks, I subjoin what I consider an appropriate family-prayer for the duties of the morn.

Father of all, accept our morning prayer;
May moral duties be our special care;
Let lovely Union o'er our house preside,
Nor darkening Discord e'er our views d vide:
Let all our actions mark a feeling soul;
Let passion bend to reason's just control.
We pray for health—we pray for wisdom's force,
To guide us clearly in our daily course:

Our temporal wants on Thee we humbly rest,
O! grant content may fill our grateful breast!
Grant that submissive we true joy may find,
And live in Christian love with all mankind.

Day of Judgment.

Socrates was esteemed the wisest man of his time, because he turned his acquired knowledge into morality, and aimed at goodness more than greatness. This doctrine, as a primary principle, should pervade the human breast,—for, at the day of judgment, we shall not be asked what proficiency we have made in metaphysics, astronomy, or any other sciences,—but whether we have lived according to our nature, as beings endowed with the noble faculty of reason.

Discontent.

Discontent springs from erroneous comparisons; it mensurates felicity by

externals, and forgets that the golden cage makes not the happy bird:—Ce qui fait qu'on n'est pas content de sa condition, c'est l'idée chimerique que l'on se forme du bonheur d'autrui.—Mens sana in corpore sano,—a moderate competence, with a freedom from debt, comprehends the substance of all human happiness.

Who sees vast heaps of gold at his command,
Fine houses, and a great estate in land;
And him to whom indulgent Fate's bestowed
Sufficient wealth to buy him clothes and food;
But, if to this he hath domestic joys,
The world at large can give but empty toys.

Scripture thus places mediocrity as the state of happiness:—Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

DUTY,
To extract Happiness.

It is a man's duty to look on the fair side of his fortune, as well as the dark; and, by counterbalancing the good against the evil, to extract happiness from the equipoise. To murmur because we are not in co-equality with the dignities, fortunes, and external beauties of others, is querulous nonsense. The lofty station of dignity demands conspicuous virtues and talents to preserve its preeminence. Beauty is a casualty of nature, and, unsupported by intellect, holds a very local and transient empire: and as to riches, Plutus, blind in vision, and impotent in judgment, notoriously dispenses his favours without discrimination.

Solomon, in his Proverbs, thus marks the superiority of wisdom over wealth:

The rich man is wise in his own conceit;
But the poor man, who hath wisdom, searcheth
him out.

Dogmatical.

I am Sir Oracle, and, when I ope my lips, let no dog bark. To urge your opinions dogmatically, and to impose them upon your auditors as undeniable prescripts, is no less a proof of a deficiency in modesty, than a weakness in judgment.

Dissimulation in Youth.

Ingenuousness in youth is as the sun in nature; it gilds the horizon, and augurs the glories of the coming day: on the contrary, art, dissimulation, and subterfuge, are the clouds which overcast the prospect, foretelling the rising storm. Dissimulation in youth is the forerunner of perfidy in age; its first ap-

pearance is the fatal omen of growing depravity and future shame.

Diligence,
The Mother of good Fortune.

Diligence is the mother of good fortune, and sloth never attained the end of a good wish. The parables in our holy religion are pourtrayed from the active scenes of human life; industry is commanded, and idleness condemned: what folly is it then to expect divine favour, without labouring in our vocation!—the master in Scripture reproved and punished the servant who had not employed and improved his talent; and the blessed Saviour cursed the fig-tree which was without fruit. It was a wise saying of Cato, surnamed the Roman Demosthenes—that those who did nothing, learned to do ill.

Delay,

Reasonable.

A reasonable delay ripens secrets and resolutions: the crutch of Time does more than the club of Hercules.

Duty,

Adherence thereto.

In a rigid adherence to duty there is a satisfaction which blunts the sharpest arrows of adversity.

Design.

There are some (says Seneca) that live without any design at all, and only pass in the world like straws upon a river; they do not go, but they are carried: others only deliberate upon the parts of life, and not upon the whole; which is a great error,—for there is no disposing of the circumstances of it, un-

less we first propound the main scope. How shall any man take his aim without a mark; or what wind will serve him that is not yet resolved upon his port. To discard design, and to trust our actions to the precarious contingencies of chance, is to depose wisdom by a misuse of those faculties given for premeditation.

The design and main scope of every rational being, is to improve his nature by the correction of those passions which operate fatally to self, either in respect to health, reputation, or fortune; or to others by injustice, which is self-gratification at the expense of virtue.

Design is not difficult in attainment, it only demands resolution to commence the enterprize, and none but weak or vicious minds are fearful of the experiment.

The human mind is very justly compared to a garden, which, with care, will yield the most generous products; but, if neglected, and it remain unweeded, things rank and gross will possess it merely: Be then the skilful, and not the slothful gardener; live in an ardent determined design of acquiring useful knowledge. Cultivate more especially with assiduity, those fruits and flowers of intellect, which, in entwining the virtues, display the beauties of social order, founded upon the pure principles and benign influence of Christianity.

Domestic Government.

It is a quality essential to good government to put every thing in its right place. Domestic arrangement is directed like a game of chess, where every thing goes on in order according to its rank; if we place one pawn in the room

of another, the whole is immediately thrown into confusion.

Doubting.

All actions that are done with doubting are dangerous, and it were far better to let them alone. Prudence is not satisfied with probabilities, it loves to go on sure grounds.

How can that enterprize succeed, which fear destroys; and if a resolution be taken in the council of reason, which hath a bad issue, what is to be expected from that which wavered in the beginning, both in reason and prognostication.

Disappointment.

Be not impatient or cast down, my children, at casual disappointment. Your horizon may, for a moment, be obscured; but if you walk in the ways of the Lord,

be assured your sun will rise again in meridian splendor: expect not too much in this scene of mutation, nor refine away mortal happiness because it is not divine; calmly receive physical evil as a moral good, and know that the best feelings are generated by humility: in the hour of trial oppose your fortitude to the calamity, and let the energy and pathos of the holy patriarch Job, nerve your mind and vibrate upon your heart.

What, shall we receive good at the hand of God, and shall we not receive evil?—The Lord gave, and the Lord taketh away; blessed be the name of the Lord!

DETRACTION.

Detraction is a depreciation of pre-admitted merit; how wary then should we be in giving ear to what takes

from a character once deemed virtuous! If, in evil hour, you be cast in contact with one of those demons to social intercourse, whose concave vision magnifies foibles into vice, let the gentle throbbings of your heart remind, that predatory acts upon property, are not so base as predatory acts upon reputation, and that the guilt of the receiver is augmented in a ratio with the plunder: treat detracters with silent contempt, aim not at softening habitual rancour; charity to this species of morbid palate is a nauseous ingredient, and, instead of mollifying, only irritates the viper, and refines its venom.

DONNER.

Soit muet quand tu as donné; parle quand tu as reçû.

DUTY,
To act according to it.

When we act according to our duty, we commit the event to Him by whose laws our actions are governed, and who will suffer none, finally, to be punished for obedience.

When, in prospect of some good, we break the rules prescribed us; we withdraw from the protection of superior wisdom, and take all consequences upon ourselves: man cannot know so far the connexion of causes and events, as that he may venture to do wrong in order to do right.

DUTY,
Its Meaning.

A regard to the general rules of conduct by which society is governed.

Dross,

To purify.

Whatever mixtures of vice may debase the first compositions of virtue, yet each repetition of good actions, like the repeated essays of the refiner, separates the dross, and leaves the substance more pure.

Diligence.

Diligence executes speedily, what intelligence projects slowly; speedy execution is the mother of good fortune: he has done much, who has left nothing to be done till tomorrow. It was a saying worthy of Augustus, *festina lente*, make haste slowly.

Divination.

It is most astonishing that there should be dupes to this ridiculous mummery, since the professors of the science, who

boast that the most secret events of futurity lay open to them, are starving, and obliged to impose upon the public for a livelihood.

Doubt,
Solved by Self.

One doubt solved by yourself, will open your mind more, by exercising its powers, than the solution of many by another.

Duty and Prudence,
Their Distinctions explained.

An act of prudence, and an act of duty, are thus distinguished:

If in worldly caution I demand security, it is an act of prudence.

If I fulfil engagements, which depend upon honor and confidence, it is an act of duty.

Prudence has reference to this world's advantage.

Duty has reference to the world to come.

Disease of Mind.

It is a disease of the mind, by an eager anticipation of the future, to unfit for present rational enjoyment.

Despair.

Son, said the dervise, do not despair: there was a grain of sand, that lamented itself as a worthless atom of the desert; but, in process of time, it became a diamond, and is now the richest ornament of the Indian crown. The old man's discourse fired me with some ambition; I was conscious that I was at that time the atom he mentioned, and was determined, if possible, to become the diamond.

Deceit,
From a presumed Friend.

Deceit arising from presumed friendship operates in compound aggravation. From an open enemy we expect hostility, and we have intelligence to guard against his machinations; but when the mask is torn away, which concealed an hypocritical friendship, we sustain not simply the injury, but have to arraign the judgment for the indiscretion of a misplaced confidence.

Dignity.

The greatest dignity consists in an elevation of thought; nothing being more truly noble, than that heart which never stoops to artifice.

Duty, Filial,
Best Assurance of Loyalty.

Duty to a father, as it is the best

foundation, so also is it the best assurance of loyalty. A good son cannot be a bad subject.

EXPENSE,

Necessary.

WE are, too many of us, at a great expense of time, health, and fortune: one expense, however, is necessary, an expense of thought, and of that we are sparing.

EXAMPLE.

As an ill air may endanger a good constitution, so may a place of ill example endanger a good name: no authority can extenuate vice.

Extracts.

Bees suck the flowers here and there, where they find them, but make their honey, which is all precisely their own, and no longer thyme and marjoram; so will the pupil transform and blend the several fragments of others to compose a work.

Economy,

Observations thereon.

The mean between profusion and parsimony, is that decent economy which is most justly termed the sheet-anchor of prudence: the opinion of others is no criterion for your mode of life, provided you live honorably.

After your duties to your Maker, the first principle I am solicitous to implant in your mind, is to render to every one his due, to which I consider all other

objects minor and subordinate. Hold in contempt every external gratification, which militates against this most sacred obligation; and let Louis the Twelfth's memorable expression be your guide: I would rather (said he) they should laugh at my parsimony, than weep at my injustice.

Extravagant.

Paradoxical as it may appear at first, yet, traced to its source, it will be found that the extravagant are the most selfish and abject of mankind; for in the dissipation of their revenues, the ties and claims of kindred are disregarded, the laws of moral and social obligation are violated, and the only jurisdiction which they confess, is the tyranny of appetite. A prodigal, reduced to insolvency, does not excite commiseration; for sympathy heeds not poverty, unless dignified by virtue. He, therefore, who hath impro-

vidently anticipated his fortune, lives destitute of friends, an insulated mendicant, goaded by the corroding reflections of what he was, what he might have been, and what he is.

Egotism.

Egotism is a scion from pride or vanity, and, naturally partaking of the parent stock, excites disgust. The impressions which you have received from your education will, I trust, prevent any premeditated disposition to regale society with your perfections; but if from speech anteceding thought, you should inadvertently be betrayed into such communication, please to call to memory the story told of a person, who, loquacious as to his being his own this—his own that—and his own t'other, was archly questioned if he was not also his own trumpeter.

Evil Communication.

Evil communication corrupts good manners; youth requires the prop of intelligence and virtue; for the blast of immorality falls upon juvenile life, as the storm upon the tender tree, which it either tears up by the roots, or bends crooked.

Error.

However reprehensible habitual error may be, inadvertent error should be viewed with a generous allowance; for to err is human, to forgive divine.

Energy.

It is energy of mind that gives consequence to opinions, and decision to resolves;—without this impulse, we are trifling, imbecile, fluctuating in our attachments, and unsteady in our pur-

suits. Want of energy renders us constantly the objects of the subtle and malicious, who make advantage of our folly, by flattering our vanity, and humouring our caprices.

Equality.

All would be losers under a state of perfect equality; for were all to work for all, they would have no intellectual improvement: all intellectual improvement arises from leisure; all leisure arises from one working for another.

Education.

'Tis education forms the infant mind:
Just as the twig is bent, the tree's inclin'd.

Parents, and those in loco parentis, must imitate the art of the gardener; who prunes the wanton shoots of nature, and removes those baneful cankers and excrescences, which otherwise

would choke the rising virtues, and prevent their expanse to any kindly maturity.

EMPLOYMENT.

Employment is the grand secret of contentment: nothing charms so much as a concentration of the mind, when occupied in a laudable pursuit.

EXTERIOR.

Fine feathers do not make fine birds; and the gaudy plumage and splendor of decoration, either in person or equipage, however they may obtain external attention, will never secure respect;—whereas those who possess superior mental qualities, and live in the practice of a virtuous system of action, are not only entitled to, but will command the approbation and esteem of the rational world.

Essentials.

Those who absurdly sacrifice essentials to externals, and endeavour to revolve in a sphere which the gifts of fortune do not qualify, imitate the frog in the fable; for the bubble must ultimately burst, when their innocent families are sunk into the abyss of misery and degradation.

L'Etourdi
Et l'Homme sensé.

L'étourdi soutient une erreur avec l'assurance d'un homme qui ne se trompe jamais: l'homme sensé soutient une vérité avec la circonspection d'un homme qui se trompe souvent.

Excite and Deceive.

Those who excite and deceive expectation are, upon trivial topics, ridi-

culous; and upon questions of a momentous import, positively criminal.

ENEMY,
Among the worst.

Number amongst the worst of enemies the hawker of malicious rumours and unexplored anecdotes: be not the first to report bad news: do not imitate the screech owl, whose mournful voice alarms the neighbourhood; resemble rather the pleasing nightingale, whose melodious song gives notice of the approach of spring.

EXCESS.

Fools, from excess, the varied pleasures pall:
The wise are moderate, and enjoy them all.

ENCOMIAST.

The most exuberant encomiast turns easily into the most inveterate censor.

Economy.

Economy is justly considered the sheet-anchor of prudence; for by it we ride in security against many of the perilous storms of life.

FOLLY.

Folly enters always at random, for all fools are bold; wisdom, on the contrary, enters with great circumspection; her forerunners, reflection and discretion, scour the road for her, that she may arrive without danger. Discretion sentences all kind of temerity to a precipice, though success sometimes justifies the act. We ought to go step by step, when we suspect there is any

depth. It is the part of judgment to sound, and of prudence to execute. There are great shelves in the converse of the world; we ought, therefore, to take great care of our soundings.

Fortune,
Not Blind.

When fortune enriches the benevolent, the goddess removes the bandage from her brow, that she may bestow her gifts with her eyes open.

Familiarity.

Familiarity is the parent of contempt, it is unbecoming, and the bane of all social happiness.

Friendship,
In its Wane.

Thou hast described a hot friend cooling; ever note, when love begins to sicken and decay, it useth an en-

forced ceremony—there are no tricks in plain and simple truth.

FAULTS,

Wisdom to confess.

Marcellus, speaking to Fabius, thus expressed his noble contrition:

Never to commit a fault is beyond the force of human nature; but to learn, and improve by the faults we have committed, is that which becomes a wise and prudent man. Some reason I may have to accuse fortune, but I have more to thank her; for in a few hours she has cured a long mistake, and taught me, I am not the man to command others, but have need of another to command me; and that we are not to contend for a victory over those, to whom it is an advantage to yield.

FLATTERY.

Your honied language, however it may please the palate of youth, by no means accords with that of experience. A flatterer is a species of cameleon, who takes the hue of any opinion, and feeds upon the general folly:—he is a wretched compound of the fox and the monkey, and supplies the deficiency of sterling abilities, by the miserable mountebank tricks of cunning and grimace.—It is well remarked, that where flattery is exercised, there is always one fool in company, i. e. either the flatterer detected in his fulsome adulation, or the gross ignoramus who is the dupe of his cajolery.—The Italians have a proverb for those who are thus lavish in their obsequiousness.

> Che mi fa piu carezze che non sole,
> O m'a ingannato, O ingannar me vuole.

Chasse de chez toi ces messieurs d'hyperbole; rappelle à ta mémoire

le pauvre Gil Blas et le parasite: Seigneur Gil Blas, je suis trop content de la bonne chère que vous m'avez faite, pour vous quitter sans vous donner un avis important, dont vous me paroissez avoir besoin:—Soyez désormais en garde contre les louanges; défiez vous des gens qui vous ne connoitrez point;—Vous en pourrez rencontrer d'autres qui voudront comme moi se divertir de votre crédulité, et peut-être pousser les choses encore plus loin: N'en soyez point la dupe, et ne vous croyez point, sur leur parole, la huitième merveille du monde.—En achevant ces mots, il me rit au nez et s'en alla.—Rochefoucault thus expresses himself upon the subject of flattery:—Flattery is a sort of base coin, to which our vanity and folly gives currency.

Fatalité.

Ceux qui ont dit qu'une fatalité aveugle

a produit tous les effets que nous voyons dans le monde, ont dit une grande absurdité; car quelle plus grande absurdité, qu'une fatalité aveugle, qui auroit produit des êtres intelligens.

FEELING,
Delicacy thereof.

Extreme delicacy of feeling is as unbecoming in a man, as the contrary extreme is in a woman:—

> That Omphale, as ill the Lion's spoil
> Becomes, as Hercules the distaff's toil.

FRIENDSHIP OF INTEREST.

A friendship of interest cannot last any longer than the interest itself.—It is a negociation, not a friendship, that hath an eye to advantages.

FALSEHOOD,
The first.

Falsehood is always the first in every

thing; it draws in fools by a vulgar hearsay, which runs from mouth to mouth: Truth always arrives last, and that too very late, because it hath a lame crutch, which is Time.

Foibles.

Foibles, if they be innocent, are not to render a character despicable:—All have their foibles or hobby-horses, and whoever looks for a person void of imperfection, seeks an angel; we love ourselves with all our faults, and we ought to love our friends in like manner.

Fair Fame,
Its Preservation.

A fair fame can only be secured by unequivocal proceedings.

Filial Affection,
The Foundation for Juvenile Friendship.

The ardour of youth is incompetent

to the discrimination of character:—In this temperament of sensibility, trembblingly alive to every impulse, all gradation is annihilated, no boundary is prescribed, and persons and qualities pass rapidly into the extremes of liking or disgust. Thus, in the phlegmatic is beheld a foe, or an object of dislike; in the volatile and the gay, is seen the amiable and the sincere; and in a common acquaintance, the sterling qualifications of a tried friend.—Friendship however, is not a fairy castle erected by the genius of the moment; but a structure of human architecture, which must rest upon an enlarged and solid foundation, or its column will quickly gravitate into separation and ruin.—The basis for youthful associations in friendship, will be found in filial affection, since to presume affection to the world, not originating at home, is a vision in Utopia, granting the end, without any possible

means of attaining it; for human beings must be sentient, before they become rational, and their perceptions of kindness must be concentrated to their parents, anterior to its undulating to a more enlarged sphere.

Those who do not love persons who loved them when they were naked, helpless, and forlorn, are deficient in the necessary ground-work for any noble superstructure.—In the discharge therefore of the filial duties, will be invariably found the best criterion and security for the social affections, demanded either in a particular or general charity.—And with those who vitiate this primary principle of ethics, and boldly and impiously put at nought God's word, prescribed in the decalogue, any thing like philanthropy is a semblance—a mere portrait—a face without a heart. Here then is an infallible magnet to guide your

pursuit in the foundation of Juvenile Friendship.

When you hear mild and gentle language, and discern that ready cheerfulness and sweet smile which anticipates the duties of a child to a parent, cherish that plant, resting assured you may graft upon such a stock the qualified hope of the rising virtues;—as on the contrary, when youth is dictatorial, petulant, froward, and bold, obeying, but in obedience reluctant, quit instantly a soil, which, like the deserts of Arabia, is of too sterile and loose a texture to cultivate with a promise of any generous product.

FAULTS,

We all have them.

Every human being has his faults, and forgiveness of trivial faults we have a right to demand from friendship; the

finest composition in human nature, like the finest China, may have a flaw, and yet present a beautiful pattern.

Free Behaviour.

The really polite, like the really virtuous, are a law to themselves, they can be free without being offensive;—but the familiarity of the vulgar, is truly disgusting.—The generous steed may go in the park at liberty, and the terrier and the spaniel may have the run of the parlour; but woe to our comfort, or even our safety, when we take the chain and the muzzle from the bear and the monkey.

Fashion.

To avoid originality, we must subscribe to fashion; but, whilst we tolerate her empire, we must be ever ready to assert our freedom.—When the dilapidating hand of time hath stolen away

the lilies and roses, which so beautifully tinge the glowing cheek of youth, we can associate in weak minds, by the aid of cosmetics, a motive and desire in decayed beauty, to renovate a second spring. But for youth, by a wig, to imitate the frozen effects of age, and to assume the fallen appendages of hoary winter, is at once to mount the very pedestal, and to own no tutelary genius but folly. A gown—a cap—a coat—a hat, must be shaped according to the costume of the day. But a pause is excited, when the mode is less calculated to improve the person than to conceal a defect.

Façon de Parler.

There is a certain façon de parler, which, like paper currency, bears an imaginary value; and, by universal consent, passes as well as coin of intrinsic weight. L'art de dire des petits riens

est quelquefois nécessaire: la table et l'antichambre ne sont pas toujours les séjours de la philosophie.

Family Union.

A house divided against itself shall not stand. This memorable text should be lastingly stamped, and engraven in the most prominent and conspicuous page of the human memory. And since the harmony of family union is declared, by the authority of the blessed Jesus, to be of so much importance to the vital interests of its prosperity and happiness; it behoves us invariably to exercise great caution against the malevolence of tale-bearers and whisperers, whose province, like the property of coals, is either to heat or to blacken.—Solomon says, in his Proverbs—Where no wood is, there the fire goeth out: so, where there is no tale-bearer, the strife ceaseth.

FAITH,
Its meaning.

The true Scriptural meaning of the word faith, is comprehended in a belief of the blessed Christian religion, and an obedience to its precepts.

FALSEHOOD,
If but one Face.

If falsehood had, like truth, but one face, we should be upon better terms; for we should then take the contrary of what the liar should say for certain truth; but the reverse of truth hath a hundred thousand faces and forms, and is a field without limits.

FORTUNE,
Ill-gotten.

On the gifts of the enemy of mankind, persons may thrive for a short time, but they never fail at last to revert to the donor.

GIFT.

A FLAT denial is infinitely preferable to a vexatious delay; as a quick death is a mercy, compared to lingering torments: that which is given with pride and ostentation is rather an ambition than a bounty. I attach no very extraordinary praise as due to a gift from superfluity; because superfluity, in Christian contemplation, is the patrimony of the poor; and neither pity or even sympathy may be materially excited, when the gift thus disposed is not felt by the donor. But merit shines forth in all the brilliancy of an unspotted sun, when man deprives himself of some pleasurable desire, in which he associated an innocent attainment, and offers up his self-gratification at the shrine of humanity. The gift depends not upon

its magnitude, but upon the heart and soul with which it is given; this is illustrated, in the records of Scripture, by the widow's mite: that was more acceptable, in the eye of the blessed Saviour, than all the money cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Good Manners,
A general Claim.

A declaration not to pay creditors, but upon compulsion, is not a greater outrage and violation of justice, than a limitation of good manners is to charity. In intercourse with superiors and equals, good manners will be exacted; but payment is equally due to every individual, however inferior may be the state and condition of life. Good manners is not a specific debt; a fee

due to a single class: it is an universal principle, deriving its origin from the laws of religion and reason, and should be diffused to all humanity.

General Reflections.

All general reflections upon nations and collective bodies, are threadbare jokes, urged by those who set up for wits, without having any, and so have recourse to common place.

Reflections upon sex is the result of superficial observation, or resentment.

Glare and Modesty,
Typified.

So when the sun's broad beam has tired the sight,
All mild ascends the moon's more sober light;
Serene in virgin modesty she shines,
And unobserved the glaring orb declines.

Generosity,
No Balance.

It is a miserable disposition that

keeps a balance, between obligations conferred and received. A person must, indeed, be of a sordid temper, who can keep a debtor and creditor account of generosity.

Guardians.

Those who select for guardians of their happiness and fortunes, persons who have exemplified vicious practices, lay the foundation of their own calamities.

Government,
Deposed.

When the turbulent spirit of insubordination deposes legitimate government, in which term I comprehend not simply political authority, but patriarchal, and every species of control established by civilized society. I say, when such subversion of social order happens, it resembles the fable of the

serpent; whose tail rising in rebellion against its head, determined to lead the way; by the event of which, being deaf and blind, it was involved in destruction.—Catanus manifested the emblem of government, by a hide; which, properly pressed, lay smooth and even; but upon part of the weight being removed, became furrowed and wrinkled.

GOOD HUMOUR.

Good humour only teaches charms to last,
Still makes new conquests, and secures the past.

GOOD AFFLICTED,
And Wicked prosper.

If there be a Providence, say some, how comes it to pass, that good men labour under affliction and adversity, and wicked men enjoy themselves in ease and plenty?

This question arises from a fallacious

contemplation of the subject, in which appetite is confounded with happiness, and the gifts of fortune made paramount.

That the good suffer, proves nothing but a participation in the common lot, incidental to humanity; and to which, from the nature of their condition, they must be subject in a probationary trial. But assuredly their sufferings cannot be placed in competition with the harrowed monitions of a cankered conscience.

What is the boasted ease and plenty, which load the festive board, and the shouts and revelry, which resound from conviviality; these are as the corruscations in the sky, mere meteors, which flash, exhale, and by their transient glare leave objects in augmented gloom. That ease of pecuniary circumstances,

which produces plenty, may, indeed, operate with the temporary powers of an opiate, and lull the pangs of corroded thought. But not poppies, nor mandragora, nor all the drowsy syrups of the world, can medicine to that sweet rest—that ease which constitutes happiness. The morsel, which goodness eats, is sweet, however scanty; and far, very far preferable to the festivity of wickedness, which, as that of Damocles, is but the pageantry of splendid misery.

That the gifts of fortune should be largely participated by the wicked, so far from exciting astonishment, does not rationally affect with surprise; because such consequences are the natural result of the scheme of Providence: for, if worldly possessions were invariably associated with virtue, and disaster and poverty as positively annexed to vice, the balance would be so

decidedly hostile to the wicked, that human actions would become necessitated to good; and temptation to fraud, to cunning, and to rapine, losing the total of power, this life would cease to be, what it now is, a probationary trial to salvation.

GRACE AT MEALS:
To say it.

Although the saying grace at meals is not commanded, as a positive duty, by any prescript in the Gospel; yet is it a negative injunction, enforced by the example and constant practice of the blessed Saviour; who (not to mention several other instances) took the seven loaves and the two fishes, and gave thanks.

We are instructed, by the Saviour, thus to pray:—Give us this day our daily bread.

In social intercourse, upon the most trivial occurrences of voluntary attention, or even of common civility, we should be deemed very insensible to those manners its laws prescribe, did we not manifest our acceptation of such attentions and civilities by returning thanks. Is it not then, to the very last degree inconsistent, to give thanks for external ceremony and voluntary courtesy, and to neglect such a return, for favours conferred at our own specific and immediate supplication?

Benevolence to the good is the parent of gratitude; and cold must be the heart, and sinister the mind, which do not glow with a genial warmth under the influence of kindness.

Independent of a conviction, that we are indebted for all things to the bounty of the Deity;—independent of the ex-

ample and practice of the blessed Saviour, reason dictates that the saying grace, at meals, is a bounden duty resulting from the divine acquiescence to our petition, proffered in the Lord's Prayer: that it is the consequence of a specific cause; the reciprocity of gratitude for benefit received; a supplementary duty, arising from the prayer itself; a non-compliance with which leaves the fact thus:—we ask—we receive—and we disregard; and this disregard is aggravated to the last degree of inconsistency, inasmuch, that homage is manifested to the structure of social ceremonies, which is negatived at the shrine of religious obligation.

Good Breeding.

Coarse language results from vulgar habits, the offspring of a low education. Mauvaise honte, in English, false shame, arises from a deficiency in that proper

confidence, which is absolutely essential even to suggest opinion. Good breeding, says Mr. Locke, consists, in not thinking too meanly of self, nor too meanly of others. In addition, take my experience: never presume to discuss topics in public, without a competent information of the subject: and if, at any time, you feel a conscious superiority over your auditors, deliver your sentiments as if to remind, not to instruct: Qui parle seme, qui ecoute recueille. We enter not into conversation with the authoritative dictates of a finite tribunal, there lays an appeal from our judgment. Many conclusions we have deduced are perhaps partial, perhaps erroneous; and we should remember, that as opinion is the universal privilege, so is collision the vrai pierre de touche, whereby we elicit truth.

Greatness,
By Riches.

Riches cannot confer greatness; for nothing can make great, what ignorance hath fixed to be little: the bramble may be placed in a hot bed, but can never become an oak.

Good Writing.

Remember the poet's satire, and apply it equally to writing as to composition.

> Rules for good writing, they with pains indite,
> And shew us what is bad, by what they write.

Gaiety.

The disciples of gaiety, who whirl in the vortex of pleasure, calculate their happiness upon incidental gratifications; which are frequently in opposition to the laws of prudence, being ruinous

both to health and fortune; whilst those who reside in the tranquil scenes of retirement, by possessing leisure, possess the means not only of invigorating their corporeal faculties; but, by intellectual improvement, the power of contemplating the Deity and his works; by which the spiritual emanation can alone advance to its original purity of abode.

Good Design,
Live in it.

Pray to God, and endeavour to be sincere in your intention:—I mean, take care always to have a firm purpose of doing right in whatever business occurs, for heaven always favours a good design.

Gain,
A laudable Desire.

Although avarice in contemplating a

mass of useless ore, disregarding the alloy generated in a cankered heart, be a positive renunciation of the Gospel; yet is a desire of gain, when restrained in moderation, the very soul of industry, being the source of mechanical genius, and those bold adventures in navigation, which, in the approximation of our very Antipodes, have furnished inexhaustible store for rational curiosity.

The multitude must have certain beacons or Polar Stars to illumine, to guide, and to direct their course.—A desire to excel, and a love of gain, are those lights, without which the shades of darkness and lethargy would overspread the walk of man, leaving him like inferior animals, the passive creature of sensation: removing all extrinsic consideration, and concentrating the consideration to home, that blessed centre to which a kind nature gravitates

with the most direct momentum; *as* (figuratively speaking) the horoscope of man presents a diversified aspect; and some at nativity are mounted on the very pinnacle of Fortune's wheel, whilst others are doomed to hear it harshly grating upon its axis.—What but an active industry founded upon a desire of gain, could possibly vanquish obstacles and propel it to any favourable evolution;—and is not industry the basis of that climax, which, in gradation rises to acquisition—to comfort—to leisure—to the opportunities of reflection; from whence proceeds a clear insight into the reciprocity of our relative duties, cementing that bond of union which is the glory of Christianity;—and that the desire of gain is approved as a principle expedient in social action, the parable in Scripture is a negative proof; for there the servant stands condemned for not putting his lord's money out to

interest that it might augment in return with usury.

Grief.

It is the folly of exquisite sensibility to magnify with microscopic powers, and to give importance to trifles—not to feel for the legitimate causes of grief would indeed be a stoicism amounting to the petrifaction of nature:—the monitions of conscience from having acted wrong;—the loss of dearly beloved relatives, and friends;—the privation of health: these are warrantable causes of severe affliction; but it is puerile to be sensibly affected by those casualties, which are positively attendant upon our probationary trial.—It is not upon the calm and unruffled surface of the deep, but in the tempest and hurricane, that the fortitude of the pilot is put to demonstration.—Let us then endeavour, if misfortune intrude her unwelcome

visit, to arm ourselves with Christian patience, and to receive her with the philosophic salutation of the Spaniard, Ben vengas si vengas solo.

Good Man.

A good man is happy within himself, and independent upon fortune—kind to his friend—temperate to his enemy—rigidly just—indefatigably laborious: he discharges all his duties with a constancy and congruity of action.

Gold,

In extremes.

Gold, says an author, is in the extremes: in a passive state, it is to the last degree ductile; but when coined into activity, is the stamp and medium of every virtue, and every vice:—In its different forms, it exhibits positive contrasts, and is as much a tyrant as a

slave :—may it never tyrannize over you! —may it be kept in its servile capacity, becoming a slave to every beneficial purpose, and waiting upon the sorrowful and afflicted; always carrying in mind, that no lustre can surpass the eye beaming forth its praise and thanksgiving, in the benign effusions of affection and gratitude.

Games.

To make up a party, the laws of politeness may compel youth to play at cards: —upon a general principle, I disapprove them as an amusement, until discretion is competent to guide the passions they excite. It is very difficult to preserve in youth a proper equipoise of the passions, because under the influence of an ardent temperament, it is prone to extremes. At cards, the hopes and fears, the desire of conquest and gain, and the satisfaction and disappointment

which ensue, pass with such a rapidity of transition, that even in age, a naturally tranquil temper sometimes disgraces the man in the wild paroxysms of ungovernable anger;—in youth, cards are to be avoided; loss may excite pain, and it is no pleasure to triumph over a friend.

GLASS,

None for the Mind.

There are looking-glasses for the face, but none for the mind; the defect must then be supplied by a serious reflection upon one's self.—When the external image escapes, let the internal retain and correct it:—Measure your strength and skill before you undertake any thing:—Know your activity before you engage:—Fathom your depth, and examine how far your capacity may reach in all things.

HUMILITY.

When in the active busy scenes of a metropolis, we behold thousands to whom we are utter strangers, our self-importance is reduced:—But when in the immensity of space we view in the planetary paths many worlds probably inhabited,—when we carry our imagination still more remote, and embrace the sideral conflux which possibly act as centers to illumine other systems, that, even with the aid of our artificial optics, we are incompetent to discern, our humility increases, we sink as an atom in such immensity, the haughtiness and arrogance of our disposition becomes diminished, and our minds are mollified to a better consideration of worldly estimate.

HONESTY,
The best Policy.

Honesty is the best policy:—This adage is a beacon to enlighten those who have not duly appreciated their moral duties;—but virtue requires no such Pharos, the inward monitor is sufficient to illumine the path to justice, whose attributes beam in the heart.

Riches is said to be a Janus compound, in one hand holding a Cornucopia, in the other a Pandora's box of deadly poisons; and those whose polar-star is mammon, would do well to call to mind the following passages in the sacred writings:—He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him. Covetousness, which is Idolatry. The covetous man, who is an Idolater.

Home.

Let others fly to pleasure's distant dome,
Be mine the greater joy to please at home.

Let us endeavour by our acquirements, by a love of order, and above all, by good humour, to make a happy home; for with such a blessed shelter, if we cannot totally defy the incidental storms of life, their pitiless effects will be sensibly diminished by the fostering branches of family affection.

A clerical author, whose works are to me a perpetual source of information and delight, (the Rev. I. Seed,) thus writes upon home:—May the remarks, he so justly makes, sink deep, and in your memory be enregistered as eternal truths. We see (says he) the false glare of greatness which surrounds some men, and are apt to gaze at it with a foolish

face of wonder; but we see not those miseries which sometimes lurk beneath these pompous appearances.

What avails all the pomp and parade of life which appears abroad, if, when we shift the gaudy flattering scene, the man is unhappy, where happiness must begin, at home. Whatever ingredients of bliss Providence has poured into his cup, domestic misfortunes will render the whole composition distasteful. Fortune and happiness are two very distinct ideas, however some, who have a false idea of life, and a wrongness of thinking, may confound them. For better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith:—that is, it is better to have peace without plenty, than plenty without peace. That where there is but a slender subsistence, yet an uninterrupted interchange of mutual endearments among those of the

same family, imparts a more solid satisfaction, than to fare sumptuously every day, or to live in great and pompous buildings, great and noble apartments, every thing great but, perhaps, the owners themselves.

History.

What we can know from it.

The true springs and motives of actions are very uncertain; the actions therefore, themselves, can only be what we must pretend to know from history.

Humanity.

Not to be deterred therefrom.

We are not qualified, from specific instances of turpitude, to steel our hearts against philanthropy; or, from any particular act of vice and ingratitude, to augur a general depravity. No facts, however multifarious, should

paralize kind feeling towards our fellow-creatures.

Heart,
Of the Wise.

The heart of a wise man should resemble a mirror, which reflects every object, without being sullied by any.

Honesty.

The deeds of honesty want not concealment, and honourable actions require not to be hidden. Let your feet, O, my children! tread the paths of truth, and be bold and resolute in the cause of virtue.

The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety.

Humane Impressions.

Let me guard you against checking

the generous impulse of nature. Never harden your hearts against the mutilated, or the withered characters of decrepid age.

Impostors are frequent; but experience is alone qualified to assume the province of detection.

Reason not with juvenile ardor under the first impulse of humane impression. All reasonings respecting such duties negative active goodness. Misery in a suppliant attitude, is nature's plea at the throne of mercy, it is a chord which never vibrates harshly, but throbs with sympathy in the feeling heart.—Caution exercised in counteraction to humane impression, should never form a part of the juvenile temperament; for if the veins of youth be chilled against a generous sensation, the character in its progress to age will gradually be matured to ice, discharging ultimately all charit-

able warmth in imaginary discrimination.

Human Happiness.

The pages human happiness unfolds are not voluminous, they turn upon simple truths:—they illustrate a generation of habits erected upon piety:—they contemplate the world but as the world, not as a paradise:—they do not demand perfection from imperfect beings; nor, in the examination of the human condition, do they instruct us to wing comparison to the lofty summits of power and riches, without glancing beneath to the lowly humble vales of worldly calamity. In the paths and labyrinths, through which some mortals take their circuitous course, to the proposed goal, where they have represented happiness, the cherished object is a phantom of the imagination, a figure, not a substance—chased by the mind, but illusive to the grasp. Thus we often

observe, that the ambitious and avaricious, when they have been gratified by possessions, infinitely beyond their original desires and most sanguine expectations, still restless,—still insatiable,—putting to the hazard of an unqualified speculation, the vast concerns of their individual station and the prosperity of their families: far from resting tranquil under the sober shelter of real felicity, possession heaped upon possession seems only to elevate the mound, from whence they enlarge their horizon to more extensive prospects. As to those who absorb their happiness in the whirl and vortex of frivolous pleasures, they are in a most deplorable predicament; mendicants for their gratifications, they depend upon others for their diurnal resources; they pervert the soul, by rendering it a slave to appetite; and, in the fallacious spring of contingencies, seek for what is alone to be found in that unsullied heaven—a purity of

conscience—a purity, not the result of extrinsic circumstances, but arising from a vigilant discharge of our relative duties, the only stock upon which it is possible to engraft that blessed fruit of wisdom's culture, content.

I do not mean, by what I have suggested, to condemn ambition, and a desire for the gifts of fortune, as useless qualities; for I consider them, on the contrary, the absolute requisites to stimulate the energies of the body politic. All I mean to affirm is, that the strong passions of ambition and avarice, as they promote the activity of pursuit, and excite the hopes and fears, are, so long as that pursuit and excitation continue, but the means of local happiness, not the end. And I feel qualified thus to place such happiness in the locality of the pursuit, not in the attainment, because I am persuaded that ambition and avarice, in the mind, are, as what

we read of matter in the polypus, in a perpetual generation of novel powers.

Half-Knowledge.

The twilight of half-knowledge imposes a false confidence; whilst the pure day exhibits things in their proper colours and dimensions.

Happy Life.
Its Foundation.

If it be that the understanding and the will are the two eminent faculties of the soul, it follows, necessarily, that wisdom and virtue, which are the best improvement of those faculties, must be the perfection of our reasonable being, and, consequently, the undeniable foundation of a happy life.

Hypocrisy.

Hypocrisy, to be successful, requires a disguise. If artifice does not lend it a handsome mask, its visage of native

deformity is instantly discovered, and it fails in its powers of deception.

Hypocrisy is the sepulchre of every principle, religious or manly, to which the worst effrontery of impudence is preferable. He ceases to be a pirate, who fights under his own colours.

HAPPINESS,
To be purchased.

Happiness is to be purchased, and labour is the price. Fame and independence are the result of talent united to great exertion; and the elegant enjoyments of literary leisure are never so keenly relished, as when tasted under the shade of that flourishing laurel, which our own efforts have reared to maturity.

HISTORIAN.

The poet may sing and say, not as

things are, or have been; but the historian must pen them precisely, without adding to, or diminishing an iota from the truth: hence history may be considered a sacred writing, as far as truth is concerned; for where truth is, there God is also.

HABIT,
Its Effect.

We are endowed with faculties to carry our reasoning to a great extent; but the possession of those powers is not sufficient, without exertion: for every improvement is the result of habitual exercise. A middle aged ploughman, under all possible effect of education, will never have the language, or the deportment of a gentleman. Observe the effect of habit in the musician and the dancing master: see how mechanically, and with what facility, their several movements are performed:—re-

verse their pursuits; let them change their parts, and they will in vain endeavour to produce the like motions in the members not used by them. What incredible and astonishing feats of corporeal agility are exhibited by rope-dancers and tumblers. As in the body, so in the mind, practice makes it what it is;—habit forms character. Go through the diversified walks of life,—observe the genius, and the way of talking,—the discourse and the reasoning are very contrasted. What constitutes this difference?—not the natural faculties, but the acquired habits. To complain of a want of parts, is the misapplication of a term, to gloss over our indolence, the fault being, literally, in a want of a due improvement of them.

HABITS,
Their Construction.

The habits are those grafts on nature,

which give colour to human action, and shoot and spread into the contrasted shades of happiness or misery. Happiness (says Mr. Paley) depends upon the prudent construction of the habits. The art in which the secret of human happiness in a great measure consists, is to set the habits in such a manner, that every change may be a change for the better. The luxurious receive no greater pleasure from their dainties, than the peasant does from his bread and cheese: but the peasant, when he goes abroad, finds a feast; whereas the epicure must be well entertained to escape disgust. Those who spend every day at cards, and those who go every day to plough, pass their time much alike, intent upon what they are about. But whatever suspends the occupation of the card-player, distresses him; whereas, to the labourer, every interruption is a refreshment; and this appears upon the

different effect Sunday produces upon the two—which proves a day of recreation to the one, but a lamentable burthen to the other. The man who has learned to live alone, feels his spirits enlivened whenever he enters into company, and takes his leave without regret. Another, who has constantly been accustomed to a crowd, or a continued succession of company, experiences in company no elevation of spirits, nor any greater satisfaction, than what the man in a retired life finds in his chimney corner:—so far these conditions are equal. But let a change of fortune, place, or situation, separate the companion from his circle and his visitors, and the difference and advantage in the choice and constitution of the two habits will shew itself. Solitude comes to the one clothed with melancholy; to the other it brings liberty and quiet. You will see the one fretful and restless, at a

loss to dispose of his time; the other, easy and satisfied, taking up his book as soon as he is left alone, ready to admit any little amusement that casts up, or to turn his hand tò the first business that presents itself. So far as circumstances of fortune conduce to happiness, it is not the income which any man possesses, but the increase of income that affords the pleasure. Two persons, of whom one begins with an hundred, and advances his income to a thousand pounds a year; and the other sets off with a thousand, and dwindles down to a hundred, may, in the course of their time, have the receipt and the spending of the same usm of money:—yet their satisfaction, so far as fortune is concerned in it, will be very different, the series and sum total of their incomes being the same, it makes a wide difference at which end they begin.

If we would produce right habits in the mind, our early years must be employed, and not spent in a lethargic indolence. An active maturity must be preceded by a busy childhood; and here I shall conclude by calling your attention to what Shakespeare says, upon early habits being most liable to contamination:

> The canker galls the infants of the spring,
> Too oft before their buttons be disclosed;
> And, in the morn and liquid dew of youth,
> Contagious blastments are most imminent.

IMAGINATION,

In perceiving Beauty.

IMAGINATION is very fertile in perceiving beauties where it feels advantage.

INGRATITUDE.

Ingratitude is justly termed the first-born of Satan; and those who can obliterate past kindness, from an incapacity to extend further benefit, are only restrained from robust vice, by a dread of consequences.—Shakespeare's observation upon such persons as hate music, will equally illustrate the ungrateful:—

The motions of their thoughts are dull as night; and their affections dark as Erebus.

ILL-NATURE.

What signifies mental ability, if the disposition be cynical. Spleen and sarcasm are both offensive, and cast into shade, what, under a different temperament, would give pleasure and instruction. Ill-nature is an eclipse of mental ability; it shrouds that lustre

in darkness, which should animate and delight.

IMAGINATION,
The Mother of Dreams.

Imagination is the mother of dreams, and even produces more than the night; but these are more dangerous, as in giving way to them we do not think we dream; while the morning is sure to undeceive us as to the illusions of the night.

IMMORAL WRITINGS.

Immoral writings are more especially baneful to young, raw, and unfinished minds; like poison, which always operates most powerfully upon an empty stomach.

INDIVIDUAL INTERESTS,
Compromised.

It is wise to imitate the fabled policy

of the beaver, by giving up a part to preserve the remainder. Thus we accommodate our disposition, temper, and wishes, to those with whom we are domesticated; and suffer infractions of our individual rights, for the general interests of the community.

Injustice,

If an individual be guilty of an act of injustice, its origin must have been self-gratification at the expense of another; and this unjust preference and insolence thus selfishly exemplified, merits punishment:—The person who renounces that law of religion which teaches us to love our neighbour as ourselves, and puts at nought the institutes of society, has rejected those authorities which are the only securities of the moral and social world.

INFIDELITY.

Infidelity is the parent of every vice that is degrading to human nature. Once satisfied of the absurdity of admitting the providence of a Supreme Being, and a future distribution of rewards and punishments, man basely tramples upon reason, the noblest prerogative of his nature, yields himself up to every species of corrupt and abandoned profligacy, and becomes worse, ten thousand times, than the beast of the desert.

IMAGINATION,
In Youth.

The play of imagination, in the romance of youth, is rarely interrupted with scruples of probability.

IGNORANCE.

There is nothing so rude as ignorance; nor nothing which polishes so

much as knowledge: but knowledge itself is rude without art. It is not enough that the understanding be cleared; the will must also be regulated, and the manner of conversing still more.

Ignorant.

In the country of the blind, the one-eyed is a king.

Indiscriminate Praise.

Indiscriminate praise proceeds from a frivolous understanding, or a settled contempt for all moral distinctions.

Intellect,

Indebted to Chance.

Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Powerful intellect and manly virtue, like a plant, may be destined to droop and die unseen, from want of the fos-

tering hand of a Mæcenas, or some fortunate casualty to transplant it into a genial soil. This retardation is beautifully depicted by Dr. More, who, speaking of Dondola, thus expresses himself:—His star rose in obscurity, and shone with no extraordinary lustre at its meridian height; yet nothing ever surpassed the brilliancy of its setting rays. He died oppressed with age; but while the laurels, which adorned his hoary head, were in their youthful verdure.

IDEA,
Its Application.

Dr. Johnson was of opinion that the word idea should not be so indiscriminately used. Idea, said the doctor, signifies something of which we can form an image in the mind. We may have an idea of a mountain, a tree, a house, &c. &c.; but we cannot have an idea of an argument or a proposition:

to things, therefore, he applied the word idea, but not to notions or opinions.

Ill Manners.

Ill manners is vulgarity, and they are equally offensive whether in the drawing room or the green-stall.—Rhubarb is rhubarb, call it what you will.

Inuendo.

Convey a libel in a frown,
And wink a reputation down.

A wink, a toss of the head, a significant gesture, may manifest the very essence of sarcasm, scepticism, envy, and ill-nature; to this pantomime of malevolence taciturnity is the just retaliation; but if compelled to response by the half sentences of inuendo, avert the mental dagger by interrogations in point. It has been said, that inuendo is the most provoking mode of attack, because, aiming at no particular point, it

is the more difficult to parry; upon such occasions, however, it should be remembered, that the principal security in fencing est d'être en garde.

Invisible.

Ye discern not the thunderbolt, nor the winds; neither is the soul, which governs and directs us, an object of sight. Learn, then, not to despise those things which you cannot see. Judge of the greatness of the power by the effects which are produced, and reverence the Deity.

Justice.

Upon a selfish Principle.

Even upon a selfish principle, it is wise to render justice unto all; for an exasperated mendicant becomes formidable, and neither dignity or fortune can shelter from a determined vengeance.

Infirmity.

Be not impatient with infirmity; a kind disposition recognizes its duty, and sympathizes with affliction; it does not remonstrate with petulance, but, with a cheerful resignation, sustains that irritation of temper which is frequently the attendant upon disease.

Infirmity doth still neglect all office whereto our health is bound; we are not ourselves, when nature, being opprest, commands the mind to suffer with the body.

Intention,
Not sufficient.

Things are not taken for what they really are, but for what they appear to be; it is not enough to have a good intention if the action look ill.

Insincerity.

Set him down as insincere, who listens to you in a tête-à-tête, and contradicts you when a third appears.

KNOWLEDGE OF SELF.

Knowledge of self, so as not to be led away from the sphere in which our education qualifies us to move, is, of all studies, the most requisite: men often appear great in little employs, who would reverse the hypothesis, and become very little in one of magnitude. Wise is the saying, that some virtues flourish in the shade, which would wither in the sunshine.

Self-knowledge is considered an abstruse science; I think the reverse; for self-examination is a master-key to unlock the secret springs and movements upon which self-intentions revolve. The truth is, that some do but glance obliquely at self, whilst, in the mirror of hope, they see reflected the alluring objects of dignity or profit: were the contemplation reversed, the following lines of Mr. Pope would be less applicable:

Man from his sphere, eccentric, starts away:
All hunt for fame, but most mistake the way.

Knowledge,
Its Acquisition.

Knowledge will not be acquired without pains and application: it is troublesome and deep digging for pure waters, but when once you come to the spring, they rise and meet you.

Kindness.

Kindness is the parent of kindness, and if to be beloved of our brethren be the object of our desire, the truest way to attain it, is by shewing we really love them.

Knowledge,

To acquire it.

A proper means of acquiring knowledge is to converse as much as you can with those who are your superiors in excellence: In Solomon's Proverbs we read—he that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

Killing with Kindness.

Killing with kindness, is well compared to the vampire bat, which is said to fan her victim to sleep with her wings, whilst she sucks his life-blood. Avoid all intercourse with those persons who,

under the semblance of kindness, lacerate your feelings with imaginary stories, or even real truths, when such truths relate to connexions or persons whom you have been accustomed to esteem.

KNOWLEDGE, *Of the World.*

O! such a person is very sensible; he has a great knowledge of the world! This exclamation in approbation of intellect is often so emphatically expressed, that one would think it was a species of knowledge invariably associated and inseparable from virtue:—the reverse, however, is the fact:—knowledge of the world does not make a man more virtuous; it certainly augments his prudential caution, but that, not unfrequently, at the expense of kind feeling, which is the first of virtues: knowledge of the world is a skill in detecting the arts of intrigue, in dis-

cerning the foibles in character, in being aware of the low practices of cunning, and the Protean assumptions of self-interest: this, no doubt, is an useful acquirement, properly restrained; but it requires great restriction, for if it branches into an unqualified suspicion, and indiscriminately ascribes all things, in all persons, to sinister motives, then, indeed, it is a knowledge at variance with philanthropy; for it destroys sympathy, places the possessor in an attitude of hostility against his fellow creatures, and stifles those generous sensations, which beat with a noble impulse in a good heart.

Knowledge and Ignorance.

An ignorant person, who falls into error, is more excusable than a man of learning, who commits the same fault. The former resembles the blind, who, unable to direct his own steps,

loses his way; the latter is like him, who, with the eyes of a lynx, suffers himself to fall into a pit.

LIVRES.

Or en livres, comme en société, il y a bonne et mauvaise compagnie; toute huitre ne renferme pas une perle.

Live,
As if to grow Old.

Let us live as beings who are some time to grow old; and to whom it will be the most dreadful of all evils, to count their years past by follies, and to remember their former luxuriance of health, only by the maladies which riot hath produced.

Luxury,
The highest.

The highest luxury of which the human mind is sensible, is to call smiles upon the face of misery.

Life,
Its resemblance.

The life of mortals resembles a book, and the days of which it is composed are its leaves; we should be careful, therefore, not to record any actions in them which are not praiseworthy.

Literature,
Compared to War.

In literature, as in war, each new conquest which we gain, impowers us to push our victories farther, and to enlarge the empire of reason.

Legacy.

A legacy is the posthumous despatch affection sends to gratitude, to inform us we have lost a kind friend.

Laugh.

A hearty laugh is to me a luxurious sensation; but whilst I subscribe to the pleasure of a risible impulse, nothing annoys me more than its affectation. Without appreciating the motive, we cease to sympathize, and the annihilation of sympathy is the commencement of disgust. Ecclesiastes says, excessive laughter shews what we are; and assuredly nothing is more contemptible, than that odious spasm, which terminates every sentence with an hysterical giggle: it is the very quintessence of folly; being totally destitute of appeal, either to the understanding or the heart.

LEARNER.

The surest way for a learner, is never to advance by jumps and long strides; let that which he sets himself to learn next, be indeed the next; i. e. as nearly conjoined with what he knew already as possible: let it be distinct, but not remote from it.

LEARNING.

Too quick.

Some do not learn from their quick understandings: this observation strikes at superficial examination, which often carries off a part, without accurate investigation of the whole.

MALICE.

The worst.

It is the worst of malice to intermix praise with reproach, that the accusations may gain the firmer belief.—A

malignant praise has always been the most successful vehicle to insinuate slander, as poison is never more artfully conveyed than in perfumes.

Mediocrity.

He that is not content in mediocrity would not be the more so under prosperity; for the fault is not in the state, but in the mind; if that be sickly, remove him from a cottage to a palace, he is at the same pass; for he carries his disease with him.

Motives.

Although we should mensurate actions by their motives, yet we should forbear to inquire into the motives of plans decidedly useful to society.

Mind.

The upper regions of the air admit neither cloud or tempest. The thun-

der, storm, and hurricane, are formed below; and this is the difference between a mean and an exalted mind:—the former is rude and tumultuary; the latter is modest, composed, and always quiet in its station.

MYSTERY,

Compared to Deeds of Darkness.

Affairs that walk, as they say spirits do, at midnight, have in them a wilder nature than business, which seeks despatch by day.

MODESTY.

A becoming modesty is charmingly interesting in a young person; it is a thin, transparent veil that shews those graces which it would seem to cover. Modesty, like a new blown rose, is more sweet and beautiful, when its leaves are a little folded, than when its glories are fully displayed; for, when it

is excessive, and passes into the timidity of bashfulness, it ceases to captivate.

Mathematics and Morals.

As in mathematics, a right line is the nearest distance between two given points, so in morals; for truth, perspicuous, is always expressed in a small compass; whilst mystery, falsehood, and subterfuge, are conveyed through obscure channels, and by paths circuitous.

Manner,

We judge therefrom.

By the bark of the manner, we judge of the fruit of the substance; inasmuch as we judge of persons, whom we know not, by their deportment. Truth hath force; reason, authority; and justice, power: but, they are still without lustre, if the graceful manner be want-

ing; whereas, with it, every thing is set off to the greatest advantage.

MAXIM,
Demanding Attention.

Listen with patience, grant with prudence, refuse with courtesy.

MIND,
Well composed.

It is a good argument of a well composed mind, when a man loves to be at home, and to keep company with himself: whereas a rambling head is a certain sign of a sickly humour. Many books, and many acquaintances, bring a man to a levity of disposition, and a liking of change.

MOTIVE,
To conquer.

It is a trite observation, that we should enter upon difficult things, as if

they were easy, and easy things as if they were difficult; and it is to be remembered, that motive and perseverance are the only requisites, whether the object be to acquire a game, or to master a science.

MIRTH,
A proper Object.

Whoever affects to be what he is not, or strives to be what he cannot, is an object worthy a poet's pen, or your mirth.

MANNER,
To Confer.

It is the style in which offers are made, which charms or hurts. Those who confer obligations, should have the graceful art of making the obliged person satisfied with the favours he receives. It is the manner, more than the act, that strikes a mind of sensibility.

MONEY.

Some throw away their money as if they were angry with it; which is the error, commonly, of weak minds and large fortunes.

MIND,
Not to be overstretched.

Though the faculties of the mind be improved by exercise, yet they must not be put to a stretch beyond their strength. The mind, by being engaged in a task beyond its strength, like the body, strained by too great a weight, has often its force broken.

MANNERS,
Pleasing in growth.

If that fruit which we gather, be peculiarly pleasant, from a tree of our own planting; how much greater delight shall we take, in the growth and

increase of good manners of our own forming.

MERIT,
Its criterion.

The avidity in which the society of an individual is sought, by the respectable part of the community, is the surest test and criterion of sterling merit.

MIND,
In Affliction.

Any circumstance, which tends to shake the mind under affliction, by new impressions, is favourable to its recovery. Conversation, upon common topics, is the best mode to convey consolation.

MODIFICATION.

Modification is the constant resource of weak undecided minds. The good uniting with the bad, from motives of

expediency, will assuredly be outwitted; temporising measures will be their ruin; and, in all situations, a decided opposition is the safest line of conduct.

MIND,
From its Station.

A tree, that is every year transplanted, will never bear fruit; and a mind, that is hurried from its proper station, will scarce ever do good in any.

MIRACLES,
Observations thereon.

In the overshadowed and gloomy æra, when the blessed Jesus appeared, it is evident, that simple assertion would have been rejected as proof; and that the exasperated auditors would demand some temporary suspension of the general arrangement, by which the system of nature is ordinarily controlled, that

the Saviour's declaration, he was the Son of God, would have been considered blasphemy, unless such declaration was supported by some prominent facts, of such extraordinary magnitude, as to evince supernatural aid, and imperiously to prove that he was not subject to mortality. Unquestionably, destitute of supernatural assistance, credence would have been negatived; and it was, therefore, of essential import, that miracles should be performed in the face of multitudes, to substantiate that the embassy was of divine authority. But when Christianity became diffused, and, like the sun in nature, had dispelled the clouds which obscured the horizon of the human faculties, the necessity for the operation of miracles ceased; and a continuation of them, so far from proving beneficial, would only have tended to a paralization of that industry, and those mental energies, which are inter-

woven in our system of probation; and which are the positive requisites to stimulate our exertions in social intercourse. It is extraordinary to me, that any reflecting mind can be sceptical as to miracles; for, admitting it discredits and negatives the Mosaic History, which, with local variation, is one record of supernatural interposition; the physical phenomena flash conviction throughout inert matter and animal creation. Whence came these numerous globes, which, by compound forces, whirl and revolve around their axis, marching with progressive advance in their golden paths, where the harmony of design is associated with wonder, that no baneful intersections should attract them into mutual destruction? Who impressed them with their original momentum? Who formed, propelled, and limited them within their spheres, and gave them gravitation to one uniform and gene-

ral center? What is the magnet, which pointing to the northern pole, enables the navigator to circumscribe the hydrographic circle, and to attain intercourse with our antipodes? And what is that elasticity of spirit, the soul of man, which, under the influence of education, mounts into the ethereal regions, calculates with precision the configuration of remote worlds, measures the rising data of the eclipse, the interpolation of comets, and renders the satellites of distant planets subservient to the paths of the wandering mariner? To this, perhaps, the supporter of the doctrine of a fortuitous concourse of atoms will reply, these are their several properties; and throughout all animal creation and inert matter, every person or thing possesses specific qualities, the fact is evident; but who, ab origine, founded these qualities? Could the harmony and uniformity of order and design, and the

generation of intellect, be the local association and effect of chance; or is it not demonstrative, that supernatural interference, or, in other words, miracle, is stamped, and legally imprinted throughout all the works of the creation?—But if it be admitted that the physical world is of divine origin, and that objects reflected by the light of nature, are demonstrative proofs of the miracles of the Omnipotent, yet still the mind remains sceptical, as to those performed by the blessed Saviour, of which there is no demonstrative evidence: the answer I make, is, that we can have no demonstrative evidence of facts, which fall not within our notice; but that we possess the strongest evidence of moral certainty through the medium of writings, which have sustained the test of ages, and the avowed hostilities of their numerous enemies. That the negation of the Christian mi-

racles, from their discontinuation, is upon a weak ground to rest the position; because the continuation of such miracles, would be to establish an inconsistency, by producing the destruction of what they were originally performed to uphold; namely, a probationary trial of works; for under the circumstance of Christian miracles being now exemplified; it is almost conclusive, that the active pursuits of man, which are every where recommended in Scriptural precept and allegory, would be totally annihilated in the absorbed contemplation of eternity. And it is to be considered, if the reverse were the fact, and man pursued his wonted avocation, that the probability is, by repetition, they would participate in the common lot of familiarity, and be totally unheeded; for with what we are familiarized, and hold in common, loses of its dignity and importance. It is

rather the novelty than the grandeur which excites the general inquiry and attention; this is exemplified in the miracles of nature, which are not commonly reverenced with the majesty, to which, by the wonders they unfold, they are so eminently entitled. And that a repetition of miracles, so far from influencing the human conduct, can become disregarded and despised, is substantiated in proof, by the Mosaic history; where a nation acting peculiarly under miracle, first renounced theocracy, and subsequently ingrafted idolatry upon the then purity of theistic worship.

MAN,

May be said to live.

Man may be said to live, when he can oppose his appetites, and bravely dare to call his opinions to account; when he has established judgment and

reason as the rule in his mind; and by a patience of thinking, and a power of resisting before choice, can bring fancy to the test of truth.

MONUMENT.

Epaminondas, the Theban, so celebrated for his private virtues and military heroism, conversing with a friend as to his monument, made this reply:—If I have performed any deed worthy remembrance, that deed will be my monument; if not, no monument can preserve my memory.

MUSIC.

Of all the pleasures of sense, that which captivates the most is music: by its command over the passions, it commands the heart, whilst it silences reason by its unison with sentiment; nor is this command excited only over the hearer; the feelings of the performer

sometimes advance with his execution, till he insensibly becomes the slave of his own art. To give music a dominion, is subverting the order of things. Just was the musician's reproof to king Philip, when he said, the gods forbid your majesty should understand music as well as I do. Be an amateur, cultivate this fascinating science; but do not, in a miserable perversion of the opportunities of leisure, give a consequence to what should be unquestionably considered a subordinate pursuit.

Mind,
Too active.

A mind too vigorous and active, serves only to consume the body to which it is joined; as the richest jewels are soonest found to wear their settings.

Manners,
Compared to Specie.

Good manners are the settled me-

dium of social, as specie is of commercial life, returns are equally expected for both; and people will no more advance their civility to a bear, than their money to a bankrupt.

NOUGHT AMISS.

NOUGHT could ever be amiss, by simplicity and duty tendered.

NATURAL RELIGION.

To elucidate a deity by natural religion, (to which, as the poet says, all nature cries aloud,) it is but necessary to arrest your attention to the mechanical process of mortal contemplation. If it be necessary in the most trivial of human actions, that there be an agent and a design; that is, a genius to invent and contrive, and a power to form and

execute; whence, without a supreme intelligence, these innumerable globes, suspended and poised by compound forces in the ethereal regions?—Whence the progress of vegetation from the germ to the tree?—Whence its methodical advance in its varied properties of foliage, blossom, and fruit; with the contrasted wonders it exhibits in a vigorous or temporary circulation, according to its retreating or more energetic life?—Whence the organization of animal creation, where, by a due distribution of parts, we are rendered competent to mental and physical enjoyment?—Can it be essential to corroborate reflection, to propel your consideration to myriads of the insect tribe; so minute in their structure, that, destitute of microscopic auxiliaries, we are incapacitated from drawing them into the perspective?—Can it, I urge, be of consequence to embrace more wonders, to

stamp conviction, and for ever to register in your memory, that there must be a deity of such omnipotence, that our feeble and finite faculties are totally inadequate to any mensuration of his intelligence?

Folly has occasionally talked of a fortuitous concourse of atoms; but from whence did these atoms derive their origin and motion; and even, for a moment, admitting this doctrine of chance, *how* comes chance to effect uniform arrangement, and to methodise and harmonise the beauties of design, so completely and so comprehensively, that the most consummate human skill may imitate, but cannot improve?—Chance, in coalescence and construction, might have produced sometimes order, sometimes confusion; but in wisdom supreme can we alone associate the power to manifest every contrast with every uniformity.

Noble Nature.

It is as meritorious to attempt sharing in a good man's heart, as it is contemptible to have a design upon a rich man's money. A noble nature aims its attention breast high; a mean mind levels its paltry assiduities at the pocket.

Natural Defects.

The defects of nature are not the subjects for satire or humour; they are accidental infirmities, for which a person is no ways accountable.

Notorious Abuses.

A wise man without works.—An old man without religion.—A young man without obedience.—A rich man without charity.—A woman without modesty.—A Christian contentious.

Nature.

Nature acts slowly in her operations: she is never violent, even in her pro-

ductions: she goes on by rule and measure, and if she be precipitated, she falls into languor.

Nothing too much.

Relaxation is well illustrated by Æsop, who symbolises its necessity, by an unbent bow. The intellectual, as the corporeal faculties demand relaxation; too intent exertion destroying their tone and elasticity. A very wise man comprehended all his wisdom in one precept: *Ne quid nimis*, nothing too much. Even the virtues have their boundaries prescribed; which if they cross, their beauties undergo a transition, and all their charms are transformed into the deformities of vice. Thus liberality passes into profusion; prudence into parsimony; courage into ferocity; and piety into enthusiasm. Not less affixed is the physical phenomena, since the elements duly poised, so beneficial to all creation, when

whirled beyond their boundaries, lose their salutary qualities, and produce the horrors of tempest, earthquake, conflagration and deluge. Various fruits of exquisite relish, when too much expressed, instead of a saccharine juice, pleasing to the taste, yield that of a bitter nature, nauseous and offensive; and if these multiplied examples want additional sanction, peruse the sacred volume, which is not taciturn as to the limits of study: Neither make thyself overwise—why shouldst thou destroy thyself?—Much study is weariness of the flesh.

No Harm.

Although mercy be a prominent attribute of the divinity, yet is it essentially necessary that the recording angel should have many acts to register of your probationary virtue.—Vain and fallacious is that opinion which concentrates goodness into the self-contracted focus of doing no harm.—This

absence from positive evil, is certainly comparatively good, because it is better than doing ill;—but in the contemplation of the Scriptures, such goodness is merely negative, and by no means soars upon that wing of philanthropy, which the tenets and symbols of Christianity invariably inculcate.

OPINIONS,

Fallacious.

Be wary in founding opinion; examine the fact in all its positions, anterior to deducing your inference.

He who enters into society assuming erroneous premises, is by intelligence speedily confuted; and if he escape ridicule, leaves in the mind of his auditors the impression of an unpleasant alternative, namely, that he is either very ignorant or very superficial.

L'Orateur et le Poete.

L'Orateur parle la langue de tout le monde:—le Poëte une langue plus relevée.—Le discours ordinaire du premier doit moins s'écarter des idées communes. Le Poëte a pour base de son ouvrage la fiction: ainsi l'imagination fait l'essence de son art; elle n'est que l'accessoire d'un Orateur.

Old,
Not to be neglected.

Do not neglect the society of the old, their memories furnish many facts which they have witnessed, and which makes them repositories well worth examining. They resemble old books, which are frequently well lettered, though badly bound.

Occupation,
Honourable.

It is a vulgar saying, that all occupation is honourable; this however, is a

misapplication of honour.—All occupations honest in their practice, are not disgraceful, but none can be termed honourable, which have not distinctions in its favour.—The occupation of a Senator or of an Officer is honourable, that of the very subordinate conditions is not disgraceful.

Objects.

Magnified by Passion.

Scripture says, that we see through a glass darkly; but passion makes us see through it falsely: for under such influence, injuries are generally magnified beyond their due proportion.

Omens.

Do not disturb your mind with other hopes and fears, than reason may suggest. If you be pleased with prognostics of good, you will be terrified likewise with tokens of evil; and thus your life will be a perpetual prey to the slavery of superstition.

OBJECTS,
To consider.

In the early period of life, your most important business is to check the impulse of inclination, and to pause before you indulge it.—In the same proportion, as objects, whatever they may be, solicit your enjoyment, consider well the consequences of enjoying them:—whatever does not bear the most determined form of good, examine as an evil.

OBJECTION.

Nothing will ever be attempted, if all possible objection is to be removed.

OBJECTS,
Enlarge or contract the Mind.

The mind is enlarged, or contracted, just as the objects upon which it chuses to dwell, and is most familiar with, are great or little.

Opinion and Will,
Inflexible.

Although I inculcate adopting the tone of the company, and accommodating yourself to the qui vive of society; yet such advice is to be understood with a reservation to fixed principles, upon which your opinion and will to preserve the dignity of a rational being must be inflexible. If the fancy of the moment be to sing, to dance, to read, to recite, to compose, to work, to chat, or to play for a low stake at some game; the law of politeness demands your attention, and you are bound to contribute your powers with others, for the general amusement:—but if the pleasure proposed militates against any prescript of morals, then compliance ceases to be a duty; for compliance degenerates into folly, when the condition bears even the semblance of criminality; to illustrate

this position amply: You have been taught to reverence the Sabbath; a proposition is made by the heedless to violate this sacred ordinance, by the introduction of music not sacred, or by play at cards. No argument, no power of persuasion, no force of example, no presence of superiors, no combination whatsoever, can qualify you to sanction an outrage in the very teeth of all decency and decorum. Here then you are called upon to exercise the supremacy of reason; here you are bound to prescribe distinction, and by the maintenance of a firm will and opinion, to manifest, that alive to every social and kind feeling, you cease to give it that appellation, when it ceases to be virtuous.

Origin.

A celebrated elegant author, speaking as to origin, thus expresses his senti-

ment:—She is of low origin it is true, but talents and nature often avenge themselves of fortune in this respect.—The roses of Florida spring out of the finest soil: they are the fairest in the universe, but they emit no fragrance.

ORDER.

Where there is no order, there can be no peace.—Tranquillity is the daughter of regularity, and it is by regularity that man can shut himself up within the sphere of his duty.—All the inanimate creation display regularity—the stars perform their course periodically, and the plants revive at the moment it is marked out to them.—We can tell the instant day should appear, and it doth not fail: we know the moment of night, and darkness covers the earth.

OFFENDING.

To imagine we were always offending,

would be to serve God like a slave.—The yoke of the Lord is easy, and his burthen light.—Love God and do what you will, because then you will do nothing but what is agreeable to Him; and you will act with respect to Him, as a son to a father whom he loves.

Our Gratitude to, and Dependance upon, *Almighty God.*

In the Antediluvian records, we read: —Of every tree in the garden thou mayest freely eat.—And subsequent to the deluge we also peruse—Every living thing shall be meat for you; even as the green herb, have I given you all things. Thus we find by man's reason in combination and improvement, that he is enabled to subjugate the instinct, force, and ferocity, of inferior animals, to destroy those which are noxious and hostile to his safety, and to render the

others passively subservient to his several wants and varied necessities.—Thus we also find by industry, that he is empowered to extract nutriment or utility from the whole surface of the habitable globe; and even descending into its interior, and lacerating its very centre, to drag forth multifarious productions for the beauties of embellishment, or the solidities of comfort. Not less bountiful is the provision made for the restoration of exhausted nature, which, wondrous to behold, is again fertilized by a decomposition of its parts:—thus we see by the compost applied to a sterile earth, the renovation of its powers, and the redundance of a golden harvest, excited by the consequences of decay.—But if our gratitude be due to Almighty God, for placing us supreme in the chain of created beings, and for the provision he has made to perpetuate the means of our sustenance and com-

fort; is not the obligation, beyond the powers of expression, augmented, for that elasticity of spirit, which soars in expanse to the most sublime truths, and is competent to resolve most of the phenomena of universal nature; which, in its concentration, multiplies gratification by mental inquiry, and in the acquirement of knowledge, inexhaustible delight.—It would be an insult even to your juvenile understanding, to be elaborate as to our dependence upon Almighty Power, since common perception is adequate to comprehend; that He who can give, can withhold; and that He who created, can, with as equal facility, annihilate.

POORNESS OF SPIRIT,

What I think is meant.

I THINK poorness of spirit in its abstract sense, a quality totally repugnant to those principles which are positive requisites to the formation, and progressive improvement of any social structure; and as defeating that activity which is parabolically in repeated instances, the subject of Scriptural commendation. What I believe therefore, holy writ, intends in poorness of spirit, is, that mental modesty;—that quality acting upon other qualities, which generates kind feeling upon principles of humility. —Principles which mollify that arrogance and haughtiness of mind, too frequently the result of worldly prosperity.—When I see the victor not presumptuous in his claim to victory, not ascribing his success in conquest solely

to his own prowess, but piously depositing the laurel upon the altar, as the just attribute of the God of Hosts:—when I behold that eye of Mars, which guided the course of battle, drop the tear of sensibility, and know no enemy in a vanquished foe;—when I see honest industry repaid by the smiles of fortune, and those smiles undulate to the wretched and forlorn, and the widowed heart and helpless orphan feeling the benign radiance of Christian philanthropy;—when I behold the varnish and frippery of externals sacrificed to the solid claims of moral duty;—when I see the Patriarch, whose will within its immediate sphere is sovereign law, and from whom there exists no appeal for domestic comfort;—when I see this parental monitor, mild in the exercise of his jurisdiction, a stern despot only to vice, but cheering as the morning

sun to virtue;—when from children I hear mild and gentle language, and discern that ready cheerfulness and sweet smile, which anticipates duty to a parent, transfusing the command of authority into the pleasure of gratification, thus founding obedience, not upon coercion, but upon its proper basis, gratitude and love;—when I see Religion, not in an austere Pharisaical garb, but the common apparel of ordinary practice;—when I see learning void of ostentation, and dogma accommodating itself to inferior intellect, and in diffusion of opinion disdaining the poisonous sarcasms of a satirical wit;—when I see dignity maintaining its lofty station, yet condescending to persons of low estate, formal only to folly, but affable and encouraging to merit in its homeliest dress;—when I see these things, then do I behold that mental modesty—that poorness of

spirit, which I humbly think the text intends, as the qualification approximated to beatitude.

PRIDE,

Considerations thereon.

I cannot reconcile the word pride in any moral sense; for pride being an over-valuation of qualities or possessions, it appears in its application to the support of dignity as a reconciliation of contrarieties, making it in one sense proper, and in another the reverse.

Every member of honourable distinction, is bound in duty to maintain its dignity as a sacred trust; a defalcation from which, being not simply injurious to self-reputation, but extremely so to the dignity itself, by loosening the tongue of satire against institutions, which should invariably be held so far sacred, as to be viewed with respectful

reverence. If a person be dignified, he is not therefore proud; for pride being an over-valuation, to be proud is to overrate the estimate; and in thus exceeding the quantum, to fall from dignity to weakness.—Learning exalts a man in the society of intellect, coequal to the highest dignity; yet I conceive the word pride as applied to learning, totally inconsistent;—for if we grant pride to learning, then indeed is its utility perverted, for the best examples of knowledge, generate humility.—Pride is estranged from kind feeling; for in pompous ostentation it displays those acts, which, lacking charity, are as the sounding brass or the tinkling cymbal.

Promptitude.

Our immortal Bard, thus expresses himself against delay:—Be wise to day, 'tis madness to defer:—procrastination is

the thief of time. Each day the fatal precedent will plead 'till all is lost; leaving to the mercy of a moment, the vast concerns of an eternal scene.—Depend not upon others—exercise your own reason and energy ;—methodize the prosecution of your affairs with strength, vigour, and punctuality. Rely upon yourself; for in so doing, you in some degree imitate the Omnipotent, who relies upon none.

PHLEGM.

Those who would maintain a proper consistency of character must subdue their passions; and oppose a cool head, to those of the greatest warmth. This self-possession makes it commonly said, that the world is the inheritance of the phlegmatic.

PERSONS,
Who devote their early Life to Pleasure.

They run the course of pleasure first,

and then the course of produced evils succeed; and the reflection of past pleasure only aggravates the present calamity.

Prayer Lost,
Yet to our Advantage.

We, ignorant of ourselves, beg often our own harms, which the wiser powers deny us for our good;—so find we profit by losing of our prayer.

Passions,
Considerations thereon.

It behoves us to remember that our divine legislator did not propound his blessed doctrine, with a view to the annihilation of all the passions, but to their subjugation; that he did not meditate the non-use of our natural instinct, but its abuse;—for an extirpation of all the passions, would be an excision of all mental energy;—destitute of some of

the passions, we should be deprived of motive; and their eradication would operate (to apply Scriptural metaphor) not only to root up the tares, but the good wheat also.—Our passions are to the constitution of society, what the blood is to the human system; that vital stream which, undulating in gradual, moderate circulation, invigorates and improves; but rising in a torrent, impetuously bears down every barrier, and involves in destruction, or injury, all within contiguity.—The passions the blessed Saviour came totally to destroy, are of a different nature;—passions, which under any form of analysis, produce nothing but noxious ingredients:—These are envy, hatred, malice, revenge, falsehood, hypocrisy, calumny, and detraction;—poisons which proceed from a cankered, corroded, vicious heart, deadly in their consequences to the harmony and happiness of all social intercourse.

PEDANTRY.

Pedantry is an ostentatious display perhaps, critically speaking, of scholastic knowledge; but as the definition comprehends a fantastic exhibition of acquirements, I class all such attempts under that denomination—whether the assumption be in the Musician, the Cognoscente, the Virtuoso, or the Philologist; or in whatever ridiculous shape the caricature may be distorted.—We do not enter into social parties to display our abilities;—we go into such societies not to instruct, or to be instructed, in its literal sense; but to amuse and to be amused.—The object in the social circle is to be pleasant, and to be so we must take the tone of the company—we must conform to the *façon de parler*—we must throw off the dust of the closet; and not, like Pancrace, Moliere's Philosopher, have our ears only destined for the sciences. A noble author, Lord Ches-

terfield, pertinently observes—If you would avoid the accusation of pedantry, abstain from learned ostentation; speak the language of the company you are in; never seem wiser or more learned than the people you are with: wear your learning like your watch, in a private pocket, and do not pull it out, and strike it, merely to shew you have one.—If you be asked what a clock it is, tell it, but do not proclaim it hourly like the Watchman.

Pride and Vanity.

No two qualities in the human mind are more pointedly different, though often confounded, than pride and vanity. —The proud entertain the highest opinion of themselves,—the vain strive only to infuse such an opinion into the minds of others:—The proud think admiration their due;—the vain are satisfied if they can obtain it. Pride by

stateliness demands respect—vanity by little artifices solicits applause;—Pride therefore, makes its votaries disagreeable, and vanity ridiculous.

PEACE,
Of those we love.

Above the lyre—the lute above,
Be mine thy melting tone;
Which makes the peace of those we love,
The basis of our own.

PROMISE BREAKER.

Repose no confidence in a person who once deviates from the performance of an unconditional promise.—And be such juggling friends no more believed, who palter to us in a double sense; who keep the word of promise to our ear, and break it to our hope.

PRUDENCE,
An Error in it.

It is an error in prudence to speak of

those who are present;—for there is danger of splitting upon one of these two rocks, which is flattery or censure.

Praise,
Undeserved.

He who praises actions we did not perform, or motives which did not influence our conduct, praises another; and praise undeserved, is censure in disguise.

Prosperity,
Shews the Heart.

Fortune or occasion is wanted, perhaps, to shew the real character.—When the Snake is frozen 'tis safe, but the poison is still in it, though it be numbed.

Poverty,
An Enemy to Happiness.

Prodigality is the high road to ruin, and the over-indulgence of appetite is a

passport to disease and misery:—Poverty in unison with intellect and kind feeling, is a decided evil:—Resolve not to be poor:—Frugality is not only the basis of quiet, but of beneficence:—No man can help others, who wants himself:—Poverty is a great enemy to human happiness—it certainly destroys liberty, and makes some virtues impracticable, and others extremely difficult;—it creates a vortex of wretchedness, which in absorbing our noble independence, commences by humiliating submission, and terminates with supplicatory meanness and degradation.

Physiognomy.

When the person charms the eye, imagination too frequently frames the mind.

Perverse Temper.

There is nothing more detestable in

character, than that captious perverse temper, which is irritable at trifles, and misinterprets innocent expressions into intentional offence;—this wretched cast of disposition will create discord to the peace and unity of a whole family, as one jarring instrument will spoil the harmony of a whole concert.

PRUDENCE.
A Duty to Self.

Prudence is a positive duty to ourselves; and if we are deficient in our own duty, we are not to be surprised at falling into contempt. He that lays a foundation for his own ruin, ought not to be surprised at others rapidly building a superstructure.

POVERTY,
The greatest.

The greatest poverty is that of the mind.

PHILOSOPHY,
Destructive of Atheism.

As philosophy expands, atheism must diminish; since common contemplation teaches, that there is no vegetable without a germ, no germ without design; and that corn is not produced by putrefaction. A catechism makes God known to children; and Newton, so far as the physical world is concerned, demonstrates Him to the learned:

Nature and Nature's laws, lay hid in night;
God said, let Newton live, and all was light.

PROTESTATION.

When a person makes use of strong assertions, or protestations, to make you believe a thing, which in itself is of no particular significance, depend upon it, he deviates from truth, and that he is highly interested in making you attach credit to his assertion.

Presumption.

With the presumptuous, his understanding is to him like Fortunatus's purse, which is always to furnish him, without ever putting any thing into it beforehand; and so he sits still, satisfied, without endeavouring to store his understanding with knowledge: it is the spontaneous product of the country, and what need of labour in tillage. Such men may spread their native riches before the ignorant; but they were best not to come to stress and trial with the skilful.

We are born ignorant of every thing; the superficies of things that surround, make impressions upon the negligent; but nobody penetrates into the inside, without labour, attention, and industry. Stones and timber grow of themselves;

but yet there is no uniform pile, with symmetry and convenience to lodge in, without toil and pains. God has made the intellectual world harmonious and beautiful without us; but it will never come into our heads all at once; we must bring it home piecemeal, and there set it up by our own industry; or else we shall have nothing but darkness and chaos within, whatever order and light there be in things without.

Passion,
Its Eruptions.

The eruptions of passion are so many slippery places, that cause prudence to slide. A person engages further in a minute of rage or pleasure, than in many hours of indifference. Sometimes a little slip costs us a severe repentance. There needs not so much reflection to keep a passion in order;

those are wise that lead it by the bridle. Who knows there is danger, counts the steps.

PROVIDENCE,
Its Ways.

The ways of Providence are intricate and obscure; and mortals err in judging of the whole, upon the bare inspection of the minutest parts.

PARENTAL AUTHORITY.

When Elisha was covered by Elijah's mantle, a symbol that he was called to the ministration of God's holy word, he replied,—let me first kiss my father and my mother. This simple requisition, let me first kiss my father and my mother, appeals with forcible conviction;—it is in itself volumes; it beats upon the heart, and vibrates with the gentle pulsation of filial virtue. Called upon from the humblest station to minister God's

holy word, by the prediction of his prophecies; selected as a peculiar favourite of the Almighty: he calmly views the sudden transition from obscurity to the most exalted dignity; and his thoughts, under the impulse of a generous and grateful nature, revert to his parents.

Never, indeed, will that being, who has good parents, prove a valuable member of society, who vitiates the primary duties interwoven in our early sensations, a sense of which acts with redoubled energy upon the virtuous, when the intellectual powers expand, and reason emanates to a sense of kindness.

The foundation in truth of the Mosaic law, centered upon paternal authority; for, in the code transmitted to the Hebrews by their legislator, Moses, it was held an institute of such sacred veneration, that to smite or even to curse

a father or mother, the penalty awarded was death.

In infancy, obedience to parents, is the lesson of nature, the result of sensation for benefit received, and protection extended; but when the mind expands, the duty is made manifest by the law delivered to the chosen, and more forcibly by the decalogue, that standard of our moral obligation, imprinted by the finger of the Eternal Father.

Precaution.

It is not in our early life that we learn how little is performed, for which no precaution is taken; care is the offspring of disappointment, and sorrow and repentance commonly hang upon its first lessons.

Profane Company.

But ne'er with wits profane to range,
Let converse be extended;
An atheist's laugh is poor exchange,
For Deity offended.

Pursuits.

When a man's pleasures and pursuits are the social affections, and the acquisition of knowledge; the changes of the world lose their power; his mind is a kingdom to him, and he can still enjoy it.

Pomposity.

Pompous fools are compared to alembics; for in their slowness of speech, and dulness of apprehension, they give you, drop by drop, an extract of the simples they contain.

Procrastination.

We are always punished for our indolence. If we suffer business to accu-

mulate, it drifts with every ill wind like snow, till at last an avalanche of it comes down, and quite overwhelms us.

Power.

As empty vessels, though they have some crack in them, while they are empty, do not discover their flaws; but when they are filled with liquor, shew their defects: so it happens with ill-disposed and corrupt minds, which seldom discover their vice till they are filled with authority.

Promise,
Unqualified.

An unqualified promise is a sacred obligation; and those who depart from this principle of ethics, merit the indignation and contempt of whomsoever they have injured, by the improper excitation of a fallacious hope.

PLEASURES,
Of them we are the Artists.

Every one hath before him the canvass of his pleasures; but the pencil, which must cast their shades, exists only in the imagination.

PRESCRIPT.

Examples do not authorise a fault; vice or folly must not plead prescription: to say such a person or persons do so, is no sanction. The question is not who commits the act, but whether the act in itself be moral.

PRIERE.

C'est une belle priere que celle-ci: Mon Dieu gardez moi de moi-même.

PASSION,
Avoid the Person.

Have not to do with persons in a

passion; for persons are not like iron, to be wrought upon when they are hot.

Passion and Madness,
Their Difference.

The difference between passion and madness, is, that the passionate lose their reason for a time, the mad, probably for ever.

Party.

Contending parties, with the jaundiced eye of prejudice, discern objects through an interested and consequently a false medium. Party opinion is generally defective in its decision, by either falling short, or going beyond the truth.

Please,
How to do it.

Take here the grand secret, if not of pleasing all, yet of displeasing none: court mediocrity, avoid originality, and sacrifice to fashion.

PHILOSOPHY,
Useless.

Of your philosophy you make no use, if you give way to accidental evil.

PRAISE,
Its Felicity.

It is a peculiar felicity to be praised by a person who is himself eminently a subject of praise.

PROPRIETY,
To judge.

Repose not your confidence by halves; for if you consult a person, as to the measures in question, you should enable him to judge fully of their propriety.

PLEASING EVERY ONE.

To attempt to please every body is associated only in a superficial mind; and commonly in one not very sincere.

Providence.

Happy the man, who sees a God employed in all the good and ill that chequers life.

Prodigal and Sinner, *Compared.*

A prodigal, with an examination of his expenses, is as the sinner with his conscience; the deeper they search, the worse they find themselves.

Prayer.

O God! may thy mercy pardon what I have been! may thy grace reform what I am! and may thy wisdom direct what I shall be!

Prudence.

Prudence is among the first of moral excellencies; the director, the regulator, the standard of them all; it is, in

fact, the corrective of virtue herself: for even virtue, like the sun, has her solstice, beyond which she ought not to move.

Personal Pronoun, I.

The French have a humorous proverb for emphasis:

C'est le ton qui fait la musique.

To pursue the simile, let me caution you to exercise the personal pronoun I, in a minor key, as in altâ voce, from female lips, the sound is not simply unharmonious, but positively harsh.

Prodigal,
Advice to Him.

You are, I find, in the high road to ruin and dishonour: as you proceed, a very few years will bring your fortune, great as it is, to an end; and as it will be consumed according to all appear-

ances in a manner, and by means, inconsistent, not only with the principles of virtue, but the decorum of a gentleman, your future distress will be without any alleviation.—There may be indeed a dignity in poverty; but it must be the poverty of virtue, not of vice. Respect may follow misfortune, as well as pity; but it must be the misfortune of unyielding integrity. The wretchedness which is brought on by riot and dissipation, intemperance and folly, cannot beget respect; and pity will be impeded in its way towards it, by indignation and contempt.

Politeness.

Gentry, by politeness, like glass, played upon by the sun-beams, become more bright and shining.

PHYSIOGNOMY,
Not to be prejudiced.

Be not prejudiced by externals; but remember appearances are deceitful, and that a pleasing physiognomy, and a suaviter of manners, are by no means the positive essentials, either to a sound understanding, or a benevolent heart. Rough bodies emit by action the finest polish; and the sensibilities of a kind nature, apparently dormant under a rugged exterior, frequently display the inward lustre of the most intrinsic beauty.

An open countenance is certainly a letter of recommendation; but in the contemplation of a pleasing physiognomy, it should be considered, that personal appearances are ever subject to mutation, and that wisdom is immortal.

QUICK PARTS.

Persons with quick parts are sometimes distracted with the variety of their pursuits: so many thoughts are continually rising in their minds, that, like trees overladen with fruit, they seldom bring it to a just perfection.

Questioning,

In Conversation.

Questioning is not the mode of conversation among gentlemen; it is assuming a superiority, and wears more the semblance of a judge to decide, than an equal to investigate.

RICHES,

Without equivalent.

RICHES can do something towards happiness, but it cannot do all.—There is no market where honour, wisdom, virtue, or happiness, will be the immediate return to any gold that the treasuries of the world can offer. Money will feed gluttony, flatter pride, indulge voluptuousness, and gratify sensuality; but unless it be an engine in the hands of wisdom, it will never produce any real joy.

REPUTATION,

Inspiring.

Nothing inspires with more ambition than the fame of another's reputation; that which stifles envy, gives breath to courage. Alexander wept not that he

saw Achilles in his tomb; but to see himself so little known in comparison to that hero.

Relief.

The true way of relieving others, is to secure independence to yourself.

Resolution.

It is not without reason that nature has given bees both honey and stings; and the body of man, as well nerves as bones. The mind must also have some mixture of sweetness and resolution.

Raillery.

A professed joker is the scourge of society: sacrifice no one for the sake of a joke; which, like a pointed arrow, pierces the heart of him against whom it is levelled. Refined and delicate raillery is the soul and salt of conversation; but it should be confined within its proper bounds.

Revenge.

We are not to avenge ourselves; it is contrary to the commands of God. Vengeance is mine, saith the Lord; I will repay.

Rank,
Its Follies.

The follies of the great are more noticed, because they are in the full light of prosperity.—What a number of motes swarm in a single ray of light, coming through the shutter of a darkened room; there are not more motes in that spot than any other part of the room, but the sun-beams shew them more distinctly. The dust that lies in snug obscurity should consider this, and have mercy upon its fellow dust.

Revolutions.

The revolutions of wisdom are slow, those of folly precipitate.—The wise

walk slower in their road to virtue, than fools in their passage to vice.—Passion drags us along, wisdom only points out the way.

Rebuke.

It may be said of a rebuke as of satire, it is never so severe as when uttered with good breeding.

As the soft plume gives swiftness to the dart,
Good breeding sends the satire to the heart.

Reasoning.

Not accustomed to it.

Persons not accustomed to reason, often argue absurdly;—because, from particular instances, they deduce general consequences; and extend the result of their limited experience of individuals to whole classes.

Reverence.

Reverence is a pause, in which we

consider the importance of circumstances, or the dignity of persons.

Religion,
Its Body.

The body of all true religion consists in obedience to the will of the sovereign of the world; in a confidence in his declarations, and an imitation of his perfections.

Resources.

The more independent of accidents, the more self-subsistent;—the more fraught with internal resources, the greater the character.

Religious Appearance.

The rapturous blaze of devotion, like the torch of the great, flames in the eye of the public. Sincerity in religion, like the rush-light of the cottager, cheers the little family within, and seeks not to be seen of the world.

READING,

Must be accompanied by Reflection.

Reading is for the improvement of the understanding:—the improvement of the understanding is for two ends;—1st, for our own increase of knowledge; 2nd, to enable us to deliver, and make out our knowledge to others. The latter of these, if it be not the chief end of study, yet, is at least equal to the other; since the greatest part of our business and usefulness in the world, is by the influence of what we say and write to others.—Reading furnishes the mind only with the materials, it is thinking that makes what we read ours;—we are of the ruminating kind, and it is not enough that we cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment;—and in the conduct of the understanding in its

progress towards truth, it should be considered, that those who fairly and softly go steadily forward in a course which points right, will be sooner at their journey's end, than those who run after every one they meet, though they gallop all day with full speed. To these remarks, transcribed from Mr. Locke's Essays, I add—that travellers in literature, are as travellers into distant countries;—if their travels be without observation, the least that can be said of the traveller, is, that he has been prodigal of his time, at the expense of his understanding.—If a traveller were to traverse the vast empires of Germany, France, and Russia, and to return barren of intelligence upon the important facts of the religion, the polity, the manners and customs of the inhabitants, with the progress they have made in the liberal arts, their physical means, and their military and naval strength, it would be a qualified

conclusion; that in whatsoever tract such a traveller had pursued his rout, the paths he had selected did not lay in the road to wisdom.—So runs the parallel in literature; for if the prominent features of what is perused, be not commented upon, and in dubious cases, in some degree analyzed and discussed; such a traveller, however he may be amused, will not be improved; since by the rapidity of transient perception, he passes on to novelty, without regard to judgment.—Laconic, and to the point is Mons. Le Sage, in his story of the Salamança Scholars:—

Deux écoliers apperçurent sur une pierre ces paroles Castillanes:—

Aqui esta encerrada el alma del Licenciado Garcias.

Ici est enfermée l'âme du Licencié Pierre Garcias.

Le plus jeune des écoliers, vif et étourdi, en riant de toute sa force, dit:—

Rien n'est plus plaisant;—ici est enfermée l'âme—une âme enfermée!—Je voudrois savoir quel original a pû faire une si ridicule épitaphe.—En achevant ces paroles, il s'en alla. L'ainé, plus judicieux, dit en lui-même: Il y a là-dessous quelque mystère: je veux demeurer pour l'éclaircir. Il se mit donc à creuser autour de la pierre, et au fond trouva une bourse de cent ducats, avec une carte sur laquelle étoient écrites ces paroles:

Sois mon Héritier, toi qui as eu assez d'esprit pour démêler le sens de l'inscription.

Regarde bien cette figure, et si par hazard, dans tes lectures, tu y trouves quelques inscriptions mystérieuses, pense à l'ame du Licencié, et en creusant jusqu'au fond, gagner la récompense.

Rumour.

Rumour is represented with a hun-

dred tongues; and in this confused jargon of Babel dialects, its flights are sometimes so lofty, as to render it impossible to lower them to the ordinary pitch of truth. This talent for misrepresentation and hyperbole, is humourously satirized, in the old story of three black Crows:

A Gentleman congratulated another upon being abroad in health, after having thrown up three black Crows; to which he indignantly replied, I do not understand you, Sir, and insist upon your naming the author of this scandalous report;—such a one was my author. Upon questioning him, Sir, said he, I only mentioned two black Crows. Appealing to his informer, he had only said one black Crow;—and finally tracing it to its source, it turned out to be something as black as a Crow.—With this disposition for augmentation, which frequently takes

its hue and shade from prejudice and malevolence; it behoves an auditor to be cautious in accrediting the tale and anecdote of the moment, and to recollect what the Cardinal of Lorraine was used to say:—that a lie, believed but for an hour, did many times produce effects of seven years continuance.

RELIGION,
Upon Trust.

Throughout the voluminous catalogue of human eccentricities, none is more glaringly absurd, than accepting the tenets of Religion upon trust, and founding the professions of credence upon the opinions of others; without an attempt to satisfy the mind, as to their qualified authenticity of construction.

In general incidents, the volume of philosophy,—the page of history,—and the tale of the hour, are ransacked and

scrutinized with a critical minutia; and each fact, anecdote, and adventure, illustrated and brought to the touch-stone of demonstration, or the proofs of moral certainty:—Is it not then grossly inconsistent, thus to devote the accuracy of investigation into causes and effects which relate purely to our transient residence in a probationary scene, and feel no gratification or pleasure in inspecting those rules and ordinances, which relate to our beatitude and immortality?—Is it not impiety in the extreme to concentrate the focus of our information to the confines of a limited world; and not to embrace in contemplation the beautiful scenes portrayed in prospect, to the virtuous and the good?

If persons, questioned as to their religion, reply they profess Christianity;

we feel naturally qualified to conclude such profession is deduced from the Scriptures, and that their opinions arise from a thorough examination and conviction of the truths therein contained: —But if profession in them means nothing more than assent to certain facts, which they have received by hearsay; by a parity of reasoning, in admitting the science of numbers, or the arches described by the planetary system, they are equally intitled to demand the appellations of mathematicians and astronomers—an absurdity so totally incongruous, that confutation is unnecessary.

Resemblance,

To the Deity.

But deep this truth impressed my mind,
  Through all his works abroad;
The heart benevolent and kind,
  Doth most resemble God.

Recreation.

There is a saying, that pleasure is the business of the young, and business the pleasure of the old. This assertion, so far as relates to youth, is erroneous in theory, and dangerous in practice; for pleasure in all stages of life can be but recreation, and to pursue it as a business, is totally to alter its nature and design.—Lord Shaftsbury, was used to say, —that there were in every person, two men, the wise and the foolish, and that each of them must be allowed his turn; that if you would have the wise, the grave, and the serious always to rule and have the sway, the fool would grow so peevish and troublesome, that he would put the wise man out of order, and make him fit for nothing; he must (continued his lordship) have his time of being let loose to follow his fancies, and to play his gambols, if you would

have your business go on smoothly. This figure of his lordship's, taken in a limited sense, is just;—for the mind hath its acmè; and if it attempt to soar beyond its pitch, it recedes from its powers; and nothing but the playfulness of relaxation, can renovate and restore the disordered faculties to their pristine, wonted energy.—All I have to hope in you, is, that the fool may keep his station;—that when he plays, it may be in a subordinate part; and that he may never stand forward a conspicuous actor, from a feebleness of characteristic. —Man is a creature of habits; and if those generated in youth, be pursued and formed solely with a view to pleasure; then, indeed, is the order of things subverted and reversed; sensation gives law to reason, and the noble powers of the soul are absorbed in the capricious delusions of a wayward fancy.—A vigorous impertinence in youth, says Mr.

Seed, will be in age a joyless dulness, it is the same shallow stream; only what ran before with empty noise, will, in the winter of our days, be locked up, frozen, and motionless.—Of a profligate youth, an untimely death, or a distempered old age, is the necessary consequence.—Of a giddy, impertinent youth, a frivolous old age, and all the childishness of our former years, without their vivacity.—

May these truths sink deep in your memory!—may you properly appreciate pleasure, not as a business, but as a recreation!—a subordinate pursuit, not a principle of action. Thus shall the soul support its dignity of pre-eminence, and nobly maintain the character of a rational being;—thus shall your days glide gently away with calm content; and death, stripped of its terrors, be viewed

without dismay, as the common lot incidental to humanity.

Ridicule.

Those who by speech or action excite laughter against themselves, will most readily disarm the ridicule, by joining with good humour in the mirth it hath occasioned.

Rank,
Its Utility.

By distinction in rank, each individual is taught to be jealous of his own, whilst he pays that deference to others. A distinction, whether created or not, would arise from some cause; and to pay a deference to dignity is assuredly preferable to that base homage given to wealth, which degrades the giver, and corrupts the receiver.

REVENGE,

To gratify it fully.

It is a noble species of revenge, to have the power of a severe retaliation, and not to exercise it.

READING,

To be diversified.

Let your reading be diversified; philosophical subjects should be varied occasionally by works more addressed to the imagination: for such diversity will sustain the mind in a just equipoise between gloom and levity.

Without philosophy, we are void of system, and act by tradition;—let us strive not to make of that number, who live more by example than reason;—rather let us be as the man who built his house upon a rock, than him who erected it upon a sandy foundation,

to be assailed and destroyed by every casual collision. Destitute of system, which philosophy alone can give, we are miserably incompetent to maintain the principles upon which we act, and are rendered mutes upon the most interesting subjects; we think so, because we think so, but we know not why:

> I do not like thee, Dr. Fell;
> The reason why, I cannot tell:
> But this I know, and that full well,
> I do not like thee, Dr. Fell.

Void of system we are as parrots, mere creatures of repetition, uttering mechanically the conceits we hear, without comprehending either their import or authenticity. Away then with indolence upon objects connected with our interests, as rational and accountable beings; recollect the day of reckoning and responsibility will come, and call to mind the parabolic image in

Scripture, when the servant, in the non-application of the talent intrusted to his management, stood faulty and condemned in the all-penetrating eye of intellect.

If philosophy be essential, works of more lively imagination are essential also; for as the one teaches us what man should be; the others inform us what he really is.—Besides, works of a more lively imagination will counteract, or at least soften that indifference or asperity, which is very liable to result from a total confinement to philosophical discussion. They cheer and enliven; and as the morning sun upon the dews of night, chase away that phlegm which hangs heavy upon the spirits, and chills social intercourse in the gloom of reserve.

Observe then the mean in your read-

ing, poise the balance between the two; thus, as circumstances may arise, you will be enabled to turn with the poet, and pass from grave to gay, from lively to severe.

Rhetoric.

You will in vain summon all the figures of rhetoric to your assistance, if they do not present themselves of their own accord. Eloquence is only successful, when it flows freely from its source, and rises from the greatness of the subject;—forced panegyric is not panegyric, but amplification.

Reproach.

To reproach others for their defects, is to set up for a censor of society.—Those that sneer at the crooked, should go very upright themselves.

Reading.

Mode recommended.

Mark in the margin those passages which particularly attract your attention, revert to them when you have completed your volume; and, if they still continue to excite your admiration, either for the excellence of the truths they contain, or the embellishments they depict, enter them into a common-place book. This practice will produce manifold advantages. It will strengthen your memory; it will give you a good choice of words; it will improve your style; it will augment your ideas; and, finally, it will form a volume to which you will be enabled to refer with no less instruction than delight.

Rectitude and Benevolence.

Rectitude and benevolence are the

perfections of rational nature; and those who live in the practice of these virtues, offer the noblest sacrifice to Heaven, and are most consimilated to the Deity.

REPEATING.

Take good care not to repeat in one company what you hear in another. Things seemingly indifferent, may by circulation, have much graver consequences than you would imagine: besides, there is a general tacit trust in conversation, by which a person is obliged not to repeat any thing out of it, though not immediately enjoined to secrecy.—A retailer of this kind is sure to draw himself into a thousand scrapes and discussions, and to be shyly and uncomfortably received wherever he goes.

READ,
A Pupil's Conduct.

Let the pupil sift every thing he reads, and lodge nothing in his fancy upon mere authority; let diversity of opinion be laid before him, he will choose, or he will remain in doubt; there is sometimes a merit in doubting, as well as knowing, for doubting under such circumstances implies thought and consideration.

SACRED MUSIC.

SACRED music ought to come from the soul, not the tongue;—the heart and mind should be with it, or it becomes profane.

SELF-PRAISE.

To praise one's self is vanity, to blame one's self is meanness; and what is a defect in wisdom in him that speaks, is a trouble to those that hear.

STANDARD.

All things have some kind of standard, by which the natural goodness of them is to be measured. We do not, therefore, esteem a ship to be good, because it is curiously carved, painted, and gilded; but because it is fitted for all the purposes of navigation, which is the proper use of a ship. It should be so likewise in our esteem of men, who are not to be valued so much for the grandeur of their estates and titles, as by their inward goodness and excellence.

Satirical Remarks.

Satirical remarks denote a malignancy of disposition;—they are like flashes of lightning, which come generally from a dark and lowering sky.

Scandal.

A disposition to scandal is a compound of malignancy and simulation: it never urges opinion with the bold consciousness of truth, but deals in a monotonous jargon of half sentences, conveying its ambiguities by emphasis. It lays a mighty stress upon may be's, and I'll say no more, let us hope not, they do say, and time will shew; thus confirming the evil they affect to deplore, more under the semblance of pity and prudential caution, than they possibly could in any shape short of

demonstration. Observe the greatest reserve with persons of this description; They are the hyænas in society, being perpetually prowling over reputation, which is their prey; lamenting, and at the same moment enjoying the ruin they create.

Christian principles endoctrine to hide the faults of our brethren, not to expose them; and you may take as a maxim, that the person who has cut down the tree of charity, has laid the axe to the root of every human virtue.

Savage and civilized States.

The savage state must evidently be more miserable than a state which is civilized; since the uncultivated mind must be more under the influence of discordant passions.

Solid Sense and Virtue.

Solid sense and virtue never envy others, or think themselves despised, because few or none are apt to think themselves slighted, except those who deserve to be so: they, on the other hand, have that genuine feeling, that inward consciousness of goodness, which the vain and conceited may pretend to, but never truly perceive.

Superficial Accomplishments.

I am not so fastidious as to negative superficial accomplishments; for whatever increases our knowledge, multiplies our resources, adds to our independence, and augments our felicity: all I wish is, that the graces should follow as auxiliaries, not precede as principals; that they should be invariably present, not boldly and prominently conspi-

cuous, but gently gliding in the train of virtue; and if they thus preserve their station, instead of exhibiting the dancer, the singer, and the musician, they will assist to that suavity of manners, which softens the behaviour, and directs the actions in a refined and polished kindness. In our frail and feeble constitutions, reason, the legitimate sovereign, should ever be supreme; for if it be deposed, anarchy ensues, an apostacy is produced, and mind becomes enslaved to sensation, rendering us at once under a temporary insanity, the sport of the prevalent passion, and the fanciful votaries of novelty and caprice. Without the employment of our reflection, in the selecting between truth and error, rational pleasure, and transient enjoyment, we are degraded to the mere automata of each vain propensity, which, under the fascinating allurements of gaiety and pleasure, subverts all gravity

and decorum, clothing our youth in presumption, and our age in contempt. The proverbs of Solomon, say, that meekness in a woman is a jewel of high price. And the poets, in representing the furies in a female garb, mean figuratively to express, that boldness blots the lines of beauty. The robust qualities form the attractions in man; the milder virtues charm in the woman; and whatsoever folly may believe, or assumption practise, harmony in the silken bonds of social affection, can only be preserved by a due and nice discrimination of the contrasted character.

The simile of the celebrated Lord Chesterfield, is an excellent illustration how infinitely solid sense surpasses superficial embellishment. You are now, (says his lordship), laying the foundation of your future character and for-

tune; and one single stone wanting in that foundation, is of more consequence than fifty in the superstructure, which can always be mended and embellished, if the foundation be solid. I wish you to be a Corinthian edifice, upon a Tuscan foundation; the latter having always the utmost solidity and strength to support, and the former all possible ornaments to decorate. The Tuscan column is coarse, clumsy, and unpleasant; nobody looks at it twice:—the Corinthian column is beautiful and attractive; but, without a solid foundation, can hardly be seen twice, because it must soon tumble down.

Superlatives.

Avoid those who on early acquaintance apply superlatives, either in professions of service, or commendation of your person or qualities. Hyperbole is always the language of vice or folly;

lacerating truth under the semblance of sincerity. Never speak in superlatives, for that manner of speech wounds truth and justice. A wise man proceeds in praise with a short rein, and chooses rather to offend by giving too little than too much. Excellence is rare, consequently the value of it should be well weighed. Exaggeration is a kind of falsehood.

Sensibility.

A mind of too exquisite a sensibility seldom possesses a stability of opinion; under such a sensitive state of nerve, if the tone of sentiment be not exactly in unison, irritation shakes the one, and destroys the other.—This tremulous temperament has commonly a contracted charity; for its affections and dislikes, in contradiction to the laws of nature, are perpetually in the extremes, fluctuating in contrasts under the capricious

dominion of self-love. Not to feel, is savage; to feel too acutely, is a misfortune: for in the latter instance the enjoyments and sufferings are reciprocal; and moderation, every where the lesson of nature, destroyed, leaves the possessor enslaved under the tyranny of a too refined delicacy.

Dearly bought the hidden treasure,
 Finer feelings can bestow;
Chords that vibrate sweetest pleasure,
 Thrill the deepest notes of woe.

SPEECH,
To be plain.

Let the speech, which aims at truth, be plain and artless;—as in our apparel it is ridiculous to affect a singularity, so is it in language, to hunt for unknown phrases and obsolete words; which proceeds from a pedantic, puerile ambition. An affected phraseology is the very excrescence of knowledge, and only serves to render the pedant ridiculous—This

affectation is well satirized in the farce of Chrononhotonthologos:

But, lo! the king, his footsteps hither bending, his cogitative faculties immerged in cogibundity of cogitation.—Let silence close the folding doors of speech, till apt attention tell our minds the purport of this profound profundity of thought. It is pertinently said of persons who assume this masquerade of knowledge, that they have been at the feast of learning, and stolen the scraps. A volubility of words, and a redundancy of plausible speeches, may be the mere mechanical effects of memory, and, floating upon the surface, are no proofs of sense; whereas, wisdom, commonly slow of speech, displays a depth of mind, and its solidity is unequivocally substantiated in a sound judgment.

Words are like leaves, and where they most abound,
Sweet fruit of sense is seldom to be found.

SUPERSTITIOUS.

Those who are inclined to be superstitious should reflect, that they are but atoms in the mass of humanity; and have neither such virtues, or vices, that they should be singled out for supernatural favours or afflictions.

SILENCE,

With a Disposition to praise.

The silence of a person who loves to praise, is a censure sufficiently severe.

SATISFACTION,

When we wish to augment it.

We are apt to enumerate advantages, when we wish to augment our satisfaction.

SPECTACLE.

Amusez-vous, mais à ces spectacles choisis qui peuvent inspirer le goût sans corrompre les mœurs.

Study.

There would be too great pleasure in study, if we were to meet nothing but sweets. Every person in his closet should look upon himself as a traveller, who sometimes travels through rugged paths, sometimes through those of flowers.

Suspicion.

Suspicion among thoughts are like bats among birds;—they fly by twilight.

Sot,

Réponse de son portier.

Le portier d'un sot peut toujours dire qu'il n'y a personne au logis.

Self-denial.

Self-denial is the parent of our best actions, and approximates us most to what is Divine.

Superstition.

Superstition, the offspring of feeble intellect, is a pusillanimity, which chains down the faculties, substituting for right reason the imaginary phantoms of ghosts and omens. But the strong and vigorous mind rejects such delusions, knowing that Almighty God governs the world by immutable laws, which never undergo any temporary suspension in specific application. Fear is a natural passion, and its utility is to guard us against danger, by alarming the spirits; but of all passions it is that which should be kept passive, since useful when commanded, it becomes in activity the most domineering and arbitrary of tyrants.

Superflu.

Si tu achetes le superflu, tu vendras bientôt le nécessaire.

SECRETUM MEUM MIHI.

There is no recovering a secret when once it hath escaped; and it is better to commit a fault by being too reserved, than by an imprudent confidence.

SUSPICION,
Qualified.

We are qualified to be very suspicious of our company, when we find great civility without any apparent reason; and we should always receive such de monstrations with reserve.

SUCCOUR.

If we possess the means, it is inhuman to negative succour;—but to aggravate misfortune by rudeness, is positive barbarity. It should ever be remembered by the opulent, that superfluity is the patrimony of the poor.

Seeing and Contemplating.

From seeing we become intelligent; from contemplating, wise. The perfection of a prudent man, is to be a philosopher, extracting from all things, in imitation of the industrious bee, either the honey of pleasant profit, or the wax that may serve as a torch to undeceive him.

Sacred Counsel.

Pursue the sacred counsels of your soul, which urge you on to virtue; let not danger, nor the incumbering world make faint your purpose; assisting angels shall conduct your steps, bring you to bliss, and crown your end with peace.

Substantial.

All who appear to be substantial are not really so; there are some artificial

persons that conceive chimeras, and consequently under a false bias perpetually roll on under mistake.—An ill conceived design never comes to maturity; the much which it promises, is alone sufficient to render it suspected, like as the argument which aims at proving too much, proves just nothing.

Style.

The style is only the outward bark, and sometimes the tree may be good, though the bark be good for nothing; it must, however, be admitted, that style is the dress of thought, and that a well dressed thought, like a well dressed person, always appears to a greater advantage.

Scriptures.

To illustrate them.

We are said to behold objects through a glass darkly; but this crepusculum, this abridged faculty of discernment, is

resolved into worse than absolute and utter darkness, when we illustrate the Gospel by an ex parte consideration of a prescript. To form righteous judgment, we must not be contented with one solitary evidence, we must examine every testimony that bears upon the case; we must investigate the time, the place, and the persons connected with the fact, then indeed, aided by wisdom, will the judicial balance turn by the only weight which should disturb its equipoise—the preponderating weight of solid truth. To proceed by any other mode in the interpretation of the Gospel, is to shake consistency to its basis, to hurl uniformity into confusion, and by multiplying theories and schisms, to dissolve that altar, which the divine Architect reared for universal adoration.

If a precept stand uniformly uncontradicted, it is finite, and its authority

the positive law of our moral conduct; but if it be tempered by other passages, then it becomes necessary to hold the web in a proper light, to observe how it is interwoven, to unravel its contexture, and thus only can we appreciate its real and intrinsic value.

SCOFFERS,
At Religion.

Those who have conceived a distaste to religion, resemble such as have contracted an antipathy to some meats or liquors however wholesome and nourishing, by reason of some bitter and unpleasant draughts or ingredients having been mixed with them—the disagreeable idea always occurs when they see them.

From those who treat with levity obligations held sacred for ages by the wise and good, no regularity of deport-

ment can rationally be expected. With persons of this description, the practices of virtue and vice must be local, and incidental; this will be evinced when a darling passion is to be gratified, for then the inward monitor will not govern with sufficient check, and sensation restrained to no fixed bounds, will propel with full force to the most aggravated acts of turpitude and injustice. May you, as you gradually advance in your worldly career, improve in head and heart to detest all scoffers at religious duties, satisfying yourselves with this certainty:—that those who are impious enough to despise their God, can possess no consideration of their minor and subordinate duties to man;—and that a tendency to treat religion or morals with disrespect, gives the strongest assurance of a perverted understanding, or a depraved heart.

Scriptures,
Searching them too curiously.

We are to content ourselves with the light it pleases the sun to communicate to us by virtue of his rays; and he that will lift up his eyes to take in a greater, let him not think it strange, if for the punishment of his presumption, he thereby loses his sight. Who among men can know the counsel of God, or who can think what the will of the Lord is?

Season.

Every thing hath its season; let us at every season of life adopt the character which best becomes it; our age is in some degree the preceptor of our duty.

Speaker.

Phocion was preferred to Demoshenes, inasmuch that he always filled his speeches with substantial matter

He was sparing of his rhetoric, and full of reason.

Scepticism.

Scepticism is the negation of mental activity: the understanding in such a state loses simplicity and singleness of aim, and directs its efforts to no one end, in fact, is never in possession of them, loses altogether the faculty of marshalling and arranging its ideas, and bringing them forward upon any formidable attack. This general Scepticism is humourously treated in Moliere's Mariage Forcé; wherein Marphurius, the philosopher, says—Changez, s'il vous plait, cette façon de parler—notre philosophie ordonne de ne point énoncer une proposition décisive, de parler de tout avec incertitude, de suspendre toujours son jugement, et par cette raison vous ne devez pas dire, Je suis venu, mais il me semble que je suis venu. Upon which

Sganarelle gives him some strokes with his stick, and when the philosopher remonstrates and threatens to complain —Sganarelle replies: Corrigez, s'il vous plait, votre manière de parler—il faut douter de toutes choses, et vous ne devez pas dire que je vous ai battû, mais qu'il vous semble que je vous ai battû.

With the judicious observation of one author, and the satire of another, I conclude this subject of scepticism, simply remarking, that as a clear decided opinion is the strongest proof of a sound judgment, so the vacillation of incertitude and indecision, are the most declaratory marks of a miserable imbecility.

SOUND OPINIONS,
With a bad Life.

Sound opinions, when not accompanied with a good life, like blossoms with-

out fruit, by promising fairly only aggravate the disappointment.

TALE BEARER.

It is beneath the worthy to go about as a tale bearer among the people;—that is the province of the worthless—mere leaden pipes:—though the metal be dull, and base, they serve to convey fresh streams of intelligence to every place.—We apply the precious metals to nobler purposes.

Trouble,
Its March.

Trouble marches before virtue, and follows vice.—Pleasure follows virtue, and vice is followed by repentance.

Thinking,

Of many things.

He that thinks of many things, thinks of nothing; and he that would go several ways, stands still.

Temper.

Temper is to disposition, what beneficence is to benevolence, the active application of the quality.—It is no uncommon expression—he or she has a bad temper, but an excellent heart; figuratively meaning a kind disposition. This excellence however appears in a very questionable shape, when it is ministered through the medium of a temper irascible, petulant, dictatorial, or under the influence of an exquisite sensibility;—and if this excellence do actually exist, it is so clouded, that disgust arises before there be a possibility of appreciating its real merits. The subjoined sentiment

of the Poet is precisely in point; for sense and virtue demand temper, without which, however brilliant they may be, there is too much alloy in their composition to possess in social communication an intrinsic and sterling weight.

Virtue's an ingot of Peruvian gold,
Sense the bright ore, Potosi's mines unfold;
But temper's image must their use create,
And give these precious metals sterling weight.

TEAR,
Of Sensibility.

Ah! the tear that from tenderness flows,
It adorns and enlivens the eye;
Bids the cheek higher beauties disclose,
Than a Hebe's unfeelingly dry.

TROIS BEAUCOUP ET TROIS PEU.

Sont pernicieux à l'homme,

Beaucoup parler et peu savoir;
Beaucoup dépenser et peu avoir;
Beaucoup présumer et peu valoir.

Thought,
Its Precedence.

Thought should antecede assertion. This hypothesis is very frequently reversed, to the confusion of the voluble speaker. Great talkers discharge too quick, always to take true aim. Isocrates the philosopher, being applied to by a talkative fellow for his instruction, asked him double his usual price; because, said he, I must teach him not only to speak, but to hold his tongue.

Trustees.

Among the ancient Romans, there was a law kept invariably, that no man should make a public feast, except he had before provided for all the poor in his neighbourhood. All men of estates are in effect but trustees for the benefit of the distressed, and will be so reckoned when they render up their account.

Temperance
Of Aversion.

It is our business to avoid speaking ill of those of whom we have little reason to speak well;—this is the temperance of aversion, and is seldom found but in great minds.

Temper and Disposition.

An acute sensibility frequently absorbs distinction, confounding a specific expression of temper, with a general cast of disposition.

The animal spirits are not at command; they are agitated, not simply by moral, but by external causes; and with a nervous hypochondriac temperament, even an atmospheric change will sensibly affect their tone and elasticity. It is not rightly judging to say, such a person is unkind or morose to us, from any peevish

or hasty speech; we are bound to allow for poor human nature, we are bound to consider the main tenor of the conduct, what it is for a constancy, and not rashly to condemn upon general principles, that which may only proceed from a casual infirmity.

Topics,

To know the Argument.

Enter not into the discussion of topics when you are unacquainted with the argument.—Alexander the Great, reasoning upon painting in the house of Apelles, the artist advised him to be taciturn, for his apprentices would laugh at him.

Times Past.

——————O thought accursed,
Past and to come, seem best; the present, worst.

It is the disease of age to revert with too favourable an impression to past times.—An acute author writing upon

this subject, thus expresses himself:—some old men, by continually praising the times of their youth, would almost persuade us, that there were no fools in those days; but unluckily they are left themselves for examples.—It is true, that national character in some countries hath with time undergone a total revolution: witness the Romans and the Grecians of the past and the present day; such effects were not however produced by common incidents, but, (to apply a strong figure) by those earthquake convulsions which shake the human mind under thraldom and superstition.—But where religion and polity are stationary, there is no material cause to loosen the fabrick, and the standard of moral distinctions will remain permanent. As to physical causes, when we hear it asserted that the seasons are changed, that the weather is more capricious, and that the climate is more inconstant, it reminds us of the

old Don, in Gil Blas, who upon seeing a fine basket of peaches, says, in my time the peaches were larger than at present —alas! nature degenerates every day. To which his companion archly replies: according to your mode of reasoning, the peaches in the time of Adam must have been of extraordinary magnitude. This lamentation of the present, and affection to the past, appears a distemper in the mind not of a novel data, but co-equal with the primitive ages; for Ecclesiastes thus reproves it:—Say not thou what is the cause that the former days were better than these, for thou dost not inquire wisely as to this.

Time and Season.

There is a time and a season for all things;—a time to speak, and a time to hold the tongue. These Proverbs of Solomon are in caution twofold; viz. to correct loquacity, and to suit the discourse to the company and the occasion.

It was a pertinent answer of the orator, who being requested at table to speak of eloquence, replied—of those things, which suit the place and time present, I am ignorant; and those, which I know, would be spoken out of season: it is equally as essential to hear well as to speak well. When we enter into society, we should recollect the stoic philosopher Zeno's observation, why we have two ears and but one tongue, and by listening with patience, and speaking with temper and good humour, exhibit that good breeding and urbanity, which always manifest a tender regard to the feelings of others.

Temperance.

Temperance is essential to health, for that of the whole body is tempered in the forge of the stomach.

Talk.

Dr. Johnson being interrogated, as to

what conversation he had at a dinner party, replied, none:—we had much talk, but no conversation,—there was nothing discussed.

Assuming the learned doctor's distinction for data, you will discern how essential it is to be well acquainted with the belles lettres; a knowledge of polite literature, being as important for talk, as a well-grounded system of philosophy is for the purposes of action or discussion. Talk, that intellectual food, is served up in varied shapes, and without miscellaneous information, you will resemble Tantalus, who, within the grasp of plenty, feels the horrors of starvation.

Truth.

Truth is denominated the daughter of God; let her, therefore, command that respect, to which, from her divine

origin, she is so justly entitled; and although she may occasionally throw aside the formality of external decoration, and appear in an undress; reverence her dignity, and hold her counsels sacred.

UNDERSTANDING.

The more depth one has, the more man one is; for the pool of words is soon drained, when the understanding is shallow.

Uncertainty.

It is wise to be equipped for the storm as well as the calm, in this dubitable navigation of life.

VIRTUE AND GOOD NATURE.

The curious observers of mankind love to consider them in the most familiar lights.—When abroad, men appear to the best advantage; but, when at home, their minds are in a perfect undress and deshabille. The world is a great theatre on which they act a part; but behind the scenes they may be seen in their proper persons, without any studied appearance: our domestic behaviour is, therefore, the main test of our virtue and good nature. Our good and ill breeding is chiefly seen abroad; our good and ill nature at home.

Virtue,
Its Dwelling.

The dwelling of virtue is not on the

tip of the tongue, but in the temple of a purified heart.

Virtuous Pleasures.

Virtuous pleasures produce a serene and lasting composure of mind; they satisfy, but never satiate. They flow not like a torrent, with a short-lived noise and impetuosity; but, like a peaceful river in its own channel, strong without violence, and gentle without dulness.

Vice.

Those who enter the career of life by the gate of pleasure, come out commonly by the door of vexation.—Pleasurable beginnings have commonly tragical ends.—As virtue is its own reward, so is vice its own executioner.—Immoderation is generally attended by disease and poverty;—and whosoever lives fast in vice, dies soon.

VIRTUE,
Admired by the Vicious.

There is so wonderful a grace and authority in virtue, that even the worst of men approve it, and set up for the reputation of being accounted virtuous: they indeed court the fruit and profit of wickedness, but they hate and are ashamed of the imputation of it.

He that robs upon the highway had rather find his booty than force it. Ask any of them that live by rapine, fraud, and oppression, if they had not rather enjoy a fortune lawfully gotten, and their conscience will not suffer them to deny it.—Men are vicious only for the profits of villany; for at the same time they commit the act, they condemn it: nay, so powerful is virtue, and so gracious is Providence, that every man has a light set up within him for a guide,

which we all see and acknowledge, though some do not pursue it.

VIGILANCE.

Health and opulence are frequently the foundation upon which security is placed; but health and opulence are instable properties, easily shaken, and possess no solidity to support the edifice. In the midst of our air-built schemes of happiness, the calm and unruffled surface is agitated, and ruin and desolation ensue.

Watch, therefore, for you know not when the master cometh; and as the awful scene may promptly close, and responsibility become immediate, it is wisdom to call to mind the parabolic figure of the wise and foolish virgins, and their lamps.

VIRTUES,
Some Considerations thereon.

The virtues passing their limits degenerate into vice, like the sun revolving witdin its sphere, they have (figuratively speaking) a solstitial point, beyond which they cannot move.

To illustrate this hypothesis, by some prominent examples: justice, courage, prudence, benevolence, and fortitude, are unquestionably the virtues which do most ennoble and dignify human nature; yet these virtues, unless they be tempered by the ne quid nimis, would prove in practice, but as the apple of Pandora, the origin of every possible mischief, which can result from cruelty, timidity, folly, and hardness of heart. In this land of freedom, the criminal code of jurisprudence is administered as impartially as at any tribunal of penal respon-

sibility in the European world; yet would its justice pass into severity, was it not tempered by the celestial attribute of mercy. Courage re-acting upon self-preservation, modifies that primary principle of universal nature, in a love of life; it holds a contempt of death, and prefers dissolution to dishonour; yet this noble and dignifying virtue, when it passes its boundaries, degenerates into ferocity, tears the laurel from the brow of the victor, and sinks the hero in the tyrant. To constitute courage, there must be a proper love for life: the soldier and the sailor, when they oppose themselves in battle, do not court death as a good;—they calculate upon the laurel, not the cypress;—and if by chance of war they fall, the last pulsations of the heart, whilst the senses hover to eternity, throb with endearment to those they love. Not so the suicide; when despair points the pistol, or the dagger, or lifts the poi-

soned chalice to the lip, his mind is feroce; his reverence to the Deity is lost; every sympathetic tie of nature is dissolved: in an absorbed consideration of self, he courts death as a sovereign good, and seeks to cast off the loathsome burden of life in the dark oblivion of an eternal sleep. As ferocity produces self-murder, so is it the assassin of all social happiness; for much spirit, without sense as a guide, is ferocity: in obedience to no regular dominion, it floats with the waverings of caprice; and in the fog and haze of a captious imagination, magnifies trifles into importance, and confounds the innocent sallies of mirth, with the deliberation of slight, and the premeditated aggravation of serious injury. Prudence, which teaches the care of health and fortune, when it passes the boundary of a proper caution, degenerates into a timidity that paralizes every

mental and corporeal energy. In this melancholy temperament of hypochondriasm, dangers are contemplated instead of blessings, and the shadow of evil is enlarged to the substance of reality.

Benevolence without restriction is weakness, and passes rapidly from profusion into ruin. Indiscriminate benevolence is compound injustice; it is injurious to self, and to society at large. When misery presents, in trivial donations, which do not affect our permanence, we should follow the rising impulse of a generous nature; but when reflection is admitted, a consideration arises, whether the distress be the offspring of misfortune or vice. Remuneration to vice is a premium to iniquity, it is an annihilation of justice, confounding all moral distinctions. Ecclesiasticus, c. xii. says, with repetition, give to the godly man, and help not a sinner; and, joining

in this sentiment, we most properly administer the perfection of benevolence, when, rejecting vice, charity upholds the afflictions of suffering virtue.

Fortitude, that passive courage, that constancy by which we endure and sustain with patience and resignation, the several incidental evils of our mortal lot; this admirable quality, without boundaries, would degenerate into the callousness of stoicism; and the tear which sensibility sheds at the shrine of affection, frozen at its source, would exhibit, instead of the benign feelings of Christianity, the rugged garb of an uncultivated nature.

Vulgar Applause.

The wise are never fond of vulgar applause. There are cameleons of so

popular a palate, that they take more pleasure in a gross air, than in the sweet zephyrs of Apollo. Be not dazzled at the sight of the miracles of the vulgar.—Ignorant people are always in amaze.—That which makes the multitude admire, undeceives the discerning of the wise.

Virtue,
To inquire its Existence.

When you inquire into the existence of virtue, seek it in actions of self-denial and utility, which shun renown, and shrink from the plaudits of the multitude. Ever remember, that the greatest misfortune you can know, is the consciousness of having deserved it.

Vanity,
Do not shew it.

If you have any excellency, do not

vainly endeavour to display it: let it be called into action accidentally, it will infallibly be discovered, and much more to your advantage.

VULGARITY,
Uncertain.

Those who deal with vulgar people, tread on ice, and should not wonder if they have a fall.

VIRTUE,
Must be by daily Exertion.

Great events give scope for great exertions of virtue; but the main tenor of human life is made up of small occurrences. Virtue must be formed and supported, not by unfrequent acts, but by daily and repeated exertions; it must be habitually active, not breaking forth occasionally with a transient lustre, like the blaze of the comet, but regular in its returns, like the light of the day.

Not like the aromatic, which sometimes feasts the sense; but like the ordinary breeze, which purifies the air, and renders it healthful.

VIRTUE.
In another.

To love and honour virtue in another, may be deemed a step to following the example.

VIRTUE,
By Blindness.

Let us pursue virtue from the man that is blind, who never makes a step without first examining the ground with his staff.

WANT OF TIME.

YOUTH to complain of a want of time, is but a specious pretext to exte-

nuate indolence or frivolity; the deficiency not being in the quantum, but in the misapplication.

Alfred, justly distinguished by the epithet of Great, divided his hours into three parts: eight for the restoration of nature, eight for study, and eight for the duties of his government, which he guided with such consummate wisdom and valour; with such blended patriotism, heroism, and virtue, as to immortalize his fame in the sceptered annals of his country. I have illustrated this prominent example, to evince what potent achievements can be effected by a judicious apportionment of time.

How can youth be qualified to complain of a want of time? Minority is not opposed to the labyrinthial cares incidental to the adult: it hath not to calculate upon the necessary revenue

for the purposes of domestic life; for the means requisite to support its advanced stage; nor hath it to store an adequate provision for the mental improvement, or maintenance of a rising generation. The only store demanded of youth, is a store of knowledge, hereafter to fill with dignity the character it may assume, in martial or civic duties. Let youth banish the term, want of time. The race of man is threescore and ten; but its real estimate is limited to a much more contracted boundary; for in the period of rational existence, is not be reckoned the ignorance of infancy, or the imbecility of age. We are long before we think, and we soon cease to act. Let adolescence reflect, that the springs of the mind, as the joints of the body, must be propelled, or they grow stiff and obdurate; that what is originally cartilage becomes bone; and that the facile moment to

make intellectual impression, is when the faculties are pliant and ductile; and not when they are hardened to the solidity of resistance.

The clay is moist and soft; now, now make haste,
And form the vessel, for the wheel turns fast.

Wishes
Are Traitors.

Our wishes are often traitors, and bring us false intelligence.

Words.

Words are the pledges and pictures of our thoughts; and therefore ought not to be obscure and obsolete.—Truth loves plain language.—The deepest waters are the most silent.—Empty vessels make the greatest sound.—They who think the least, commonly speak the most.

Worth.

The worthiest are generally the objects of slander;—the birds peck at the fairest fruit;—and carry in mind, that none detract from the merit and worth of others, who have any of their own.

Whispering,
At Table.

Of all the infractions of decency and good manners, of all the outrages to decorum at table, none can surpass that odious, detestable folly of whispering, which branches out into a thousand constructions, each taking its root in disgust. Talk at table is the public right; and those who violate the laws of politeness, either by engrossing the discourse, or by drawing it apart, are hostile to the general interests, and justly merit the censure of the community.

WILL,
Without the Means.

If I possess the will to be kind, I am so; I may be destitute of the means of shewing benevolence in any other manner. A man is not less an artist for not having his tools about him; or a musician because he wants his instrument. He is not the less brave because his hands are tied; or the worse pilot for being on dry ground.

WORLDLY AFFAIRS.

I am averse to the too common method of forming distant views, and too anxiously fixing the heart upon their accomplishment. I think great solicitude about any worldly affairs sinful, as it is expressly forbidden by Him, who has the best right to our obedience; and at the same time extremely foolish, as our ignorance of the effect of any event will have on our happiness, should

teach us to submit the disposal of our lot to Him, who better knows what is really for our benefit; and only calmly and prudently on our part pursue what our reason tells us is most eligible, but constantly resign our aim, when we find we cannot attain it; reflecting, that through the imperfection of our reason, the greatest misfortunes might have arisen, from the accomplishment of our wishes.

WATCHES,
Compared to Persons.

Watches are compared to persons, as being valuable only by their goings; to pursue the simile, may the following lines demonstrate what I intend they should; that the power we hold over time, is only valuable in the power of doing good.

> Let not this watch a bauble be,
> To dangle vainly by thy side;

But let it mark eternity,
And as a useful lesson guide;
The main spring pure, a final cause,
Makes order reign in every part:
Thus let thy actions spring from laws,
Which vibrate on a gentle heart;
Let kindness as the rapid hand,
Encircle all within thy sphere;
Thus, works shall move by God's command,
And time wind up with blessings here.

Wealth,
Friends follow it.

It is a common observation, give me riches, friends will follow.—This theory is absolutely fallacious; wealth devoid of respectability may obtain the external homage of the parasite, the hypocrite, and the ignorant indigent; but it cannot obtain the association of virtuous intellect, the soil alone in which friendship is perfected to maturity.

Words and Expressions.

Learn the value of a man's words and

expressions, and you know him. He, who has a superlative upon every occasion, has no mode of appreciation for the great and small.

Want of Prudence.

Want of prudence is too frequently the cause of a want of virtue; for there is not upon earth a more powerful advocate for vice than poverty.

YOUTH,
In reading.

Young people, in their reading, wafted upon the wings of novelty, fly from incident to incident instead of resting for a time upon the flowers of intellect: their impetuosity operates as a finely tempered edge, which is instantly turned when it

comes in contact with any knotty obstruction.—Check this feverish impulse; for if thought does not accompany reading, it will be like reflexion upon a polished mirror—it will pass away with the object. We should resemble the bee, which settles sufficiently to extract the sweets; and not like the drone, who sips here and there, but lays up no store for any beneficial purpose.

YOUTH,
In Decision.

Positive decision in youth, upon things which experience only can teach, is the very credential of vain impertinence.

YOU ARE IN MY DEBT.
The Parental Claim.

The duties of parent and child are reciprocal, and as, from the tenderness of your several ages, the obligation of duties must considerably preponderate,

I am qualified to hold you in a weighty responsibility for the care I have invariably manifested towards your education; in as much, that I have spared neither expense of thought, of time, or of money, to obtain you improvement, to expand your intellect, and thereby to augment your happiness. This expenditure however, I do not consider a bona fide gift, but a loan which I hereafter expect to be repaid, not indeed in the ordinary mode of payment, but by the sterling qualities of intellect and virtue; those mines from which is drawn every thing grand and noble, and by which alone we can render the balance in our favour, when we give up our account to the omnipotent Holder of impartial justice.—As Seneca justly remarks:—Many children are better than their parents, and there are many other things that improve upon their origin.—The tree is larger than the seed,

and the river than the fountain; the foundation indeed of all things lies hid, and the superstructure obscures it. May these physical truths be not less illustrated in your example! May the seeds of instruction, which I have implanted, branch into intellect and virtue! And upon the foundation I have laid, may you rear a superstructure embellished by the pure beauties of a Christian Charity!

FINIS.

J. M'Creery, Printer, Black-Horse-Court, London.